

THE AMERICAN UNIVERSAL MAGAZINE.

No. XIV.]—MONDAY, JUNE 13, 1797,—[VOL. II.

(Embellished with a Portrait of Dr. RUSH.)

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PHILADELPHIA:

PRINTED BY RICHARD LEE,

No. 4, Chestnut Street, near the Wharf;

*Where communications must be addressed free of expence; or
deposited in the LETTER BOX.*

TO OUR
READERS AND CORRESPONDENTS.

The "Bachelor's Wish," in our next.

The request of Philopaideias, will be complied with as soon as possible.

An "Ode to Liberty," and the communication of Theologist, are under consideration.

The PATRONS of the AMERICAN UNIVERSAL MAGAZINE, are respectfully informed, that the present Editors, will at the commencement of the Third Volume be assisted by a gentleman whose literary abilities have been frequently sanctioned by public approbation. By this union, they flatter themselves, they will possess the means of removing whatever imperfections may hitherto have lessened the merit of their Miscellany—expecting their reward in its increased circulation, and the pleasure of giving general satisfaction.

THE
AMERICAN
UNIVERSAL MAGAZINE.

JUNE 13, 1797.

LITERARY CURIOSITIES.

No. V.

Consisting of Extracts from "*An answer to the King of England's Manifesto against France.*"

(LONDON, PRINTED FOR R. LEE, 1793.)

A KING of the house of Hanover, whose ancestor was elevated from a contemptible electorate to a dignified monarchy, in return for the generous confidence reposed in his family, and for the favours too indulgently bestowed on himself, now makes a true disclosure of his tyrannical principles, comes forward in the face of Europe, and tells his people, that he spills their blood, wastes their treasure, and sacrifice their interests, for the purpose of preserving the despotism *so happily established* among the nations! After such a declaration, can any measure which this king adopts surprize the world? When he caused the sword to be drawn against America, and to be plunged into the hearts of such of his people as were desirous of being free, he acted only in conformity to his principles: and he now appears perfectly in character, at the head of a confederacy of German butchers, who convert the continent into a slaughter-house for the destruction of their species. The blood shed by this man in the pursuit of arbitrary measures would almost crimson the ocean; and yet he lives, as if eternal justice decreed him to be the scourge of his country.

From the commencement, to the present hour, the reign of the king of England has been marked either by a direct, or a treacherous attack on the little of real liberty existing in his dominions. Where force could not prevail, fraud was used; and the cant of hypocrisy was called in to establish the character of the sovereign, to throw the people off their guard, and induce them to mistake the most dissimulating man alive for a paragon of sincerity. Experience, the surest test of truth, has taught the people of England their error. Joined to a weak head, they have detected a bad heart in their king. An hollowness of nature, infusceptible of the finer feelings, generally in the wrong, always dogmatic, and of such an obstinate persistence in error, as defies the force of conviction to counteract. Added to these qualities, a strong predilection for arbitrary government has been manifested, to the discouragement of every man, or society of men, in Britain, who professed or espoused the principles of genuine patriotism. Such is the portrait of the present king of England. Who, then, can be astonished at his impoverishing his country, and reducing the inhabitants to ruin, by the prosecution of a war for the sole purpose, as he declares himself, of preserving that "*civil society, so HAPPILY ESTABLISHED in the despotic governments among the nations.*" The only misfortune is, that the king, in declaring this to be his motive for continuing the war, has made use of an abominable falshood in justification of his conduct; for he adds, that "*all the dearest interests of his people, impose this upon him as a most important duty!*" The dearest interests of the people of England, Ireland, and Scotland; which are sacrificed and daily sacrificing, by the prolongation of the war, make it a duty in the king to continue it, in order to preserve despotism in Europe! How long will this same king sport with the patience of his unfortunate people? He first ruins, and then insults them.

Here the hopes of the king of England are sure to be realized. A confederacy of despots, united in the *common cause of tyranny*, imbruing their hands in the blood of their species, desolators of the earth, and spreaders of destruction, misery, and wretchedness wherever they appear; whose protection implies vassalage, whose favour is debasing, and whose blessings are curses in disguise; such a banditti of tyrants must naturally be united in sentiment: their views are the same; they are in arms against the happiness of mankind; and as the king of England chooses to make one of them, it is the *duty* of mankind to unite in the cause of truth and liberty, and exterminate them all from the surface of the earth.

There are the "*well-disposed people of France*," as his majesty terms them, to whom he more particularly addresses his declaration. These we collect to be, bankrupt cavaliers, run-a-gate priests, half starved nobles, pampered strumpets, sharpers out of place, and knights-errand of the order of Saint Louis, existing, like maggots on corruption, or mushrooms on a dunghill. Such are the well-disposed people of France, whom king George of England invites to erect the standard of monarchy, promising them his protection, should events, which man cannot answer for, not compel him to leave them in the lurch. After this pleasurable description of his French friends, the king depicts, with extreme sorrow, the lamentable catastrophe of an *amiable princess*, the consort of *Louis the sixteenth*; she suffered, it seems, an ignominious death. Had she not led an ignominious life? She was a modern Messalina, precisely such a character as the princess *Sophia of Hanover*, from whose polluted body the present king of England descended; for it was probably in one of her casual fruitions that she conveyed the ancestor of his Britannic majesty.

"You were born, Sir, to be the king of a free people; and to fulfil the duties of such a station, you ought to have cherished the principles of liberty in yourself, and to have caused their propagation throughout your dominions. Instead of this, you have not only eagerly embraced every occasion which afforded you an opportunity of being an abettor of despotism, but you have now avowed yourself a despot. Your fleets and armies have not once, during your long reign, been directed against the enemies of your nation; they have been disgracefully employed to subjugate your own people, and to establish tyranny in a foreign country. For these purposes you spread desolation throughout America, and you are now endeavouring to ravage France by fire, sword, and famine: appealing as you do to the judgment of mankind, they pronounce your cause to be unjust, and your principles inimical to the happiness of your species. Your rectitude and character are composed of profound dissimulation, and glaring hypocrisy. Your heart is obdurate, your nature fullen, and you have nothing of the milk of human kindness in your composition. Were you a private individual you would live despised: as a king you have incurred the malediction of millions, and you have long deserved to die. But you are a fit instrument to seal the doom of England; you are, therefore, spared from the scaffold to perpetuate the miseries of your people; and your existence is prolonged, that you may finish what you began, the ruin of your country."

ON THE ITALIAN CHARACTER.

(FROM CURIOSITIES OF LITERATURE.)

The following is not introduced, for the purpose of creating or strengthening national prejudice (which the Editor detests) but to place in a true light, the insinuation, that the French Revolution, or republican principles, have introduced, or eminently promoted atheism and assassination.

THE character of the Italians, even so late as in the last century, presents a melancholy contemplation to the philosopher. How are we to account for a whole nation being infected with some of the darkest passions that stain the human soul? Atheism and debauchery pervaded every rank; and the hand of the Italian continually grasped the dagger and the drug. What yet heightens the enormity of these crimes, is the 'immortal hatred'—to make use of a poetical expression—which characterized this nation of assassins. Naude, who draws his remarks from personal observation, with one or two anecdotes, will inform the reader that these censures are not unjust.

'Italy is crowded with those kinds of men who penetrate as far into nature as their abilities permit them; and, having done this, will believe nothing more. To trace God, in the disorder in which the world is now, we must possess modesty and humility. Italy abounds with Libertines and Atheists; yet the number of their writers, who have written on the Immortality of the Soul, is incredible. But I am apt to think that those very writers believe no more than the rest: for I hold this maxim certain, that *the doubt* in which they are is one of the first causes that obliges them to write; and add, also, that all their writings are so feeble, that no one can strengthen his faith by their sentiments. Thus, instead of instructing, they make a reader perfectly sceptical.

'Italy is a country, at the same time, full of impostures and superstitions: some do not believe enough, and others believe every thing. Every day, without truth, and without reason, miracles take place. I remember that a certain poor man was nearly drowned, and was drawn out of the water almost dead. He

recovered; and his recovery was firmly believed to be owing to a medal of Saint Philip of Neri, which he happened to have in his chaplet. I did not see any thing miraculous in this, I said; and that it certainly was not always a miracle when a man escaped from being drowned; nor did I believe that Saint Philip thought one moment concerning the fate of this man.

‘It is but three months since, that the church of this new saint fell in at Trepani, when more than a dozen of the congregation, who were invoking his favours, got wounded and killed. It was then, rather, that the saint should have shewn his miraculous powers, and have saved those good Christians who were supplicating God and his saintship. Had this been the case, it would have turned out an excellent miracle, and, what few miracles are accompanied by, have had a considerable number of witnesses to verify it.

‘The Italians are an agreeable people enough; but, too frequently, they are found vindictive and treacherous. Revenge and treachery are the great sins of the Italians and the Orientals; and they poison to the very mice in their houses.

‘It is a maxim received into the politics of this country, however it may be inimical to the laws of Christianity, that it is best to defend and to avenge ourselves before worse happens. As they have great sense, they will never offend you; but they will never pardon you, if you offend them; and they will pursue their revenge, after an interval of fifty years has elapsed since the offence had been first given. They have this proverb much in esteem—*‘Cbi offende, non perdona mai.’*

Descartes, in one of his Letters, writes thus—‘Be not so desirous to live under Italian skies; there is a contagion that poisons it’s breezes; the heat of the day kindles a fever in the delicate frame; the evening airs are unwholesome; and the deep shades of the night conceal robberies and assassinations!’

The following anecdotes of Italian revenge are of good authority. An Italian feigned to be reconciled to one who had offended him. One evening, when they walked out together in a retired spot, the Italian seized him by the back; and, drawing a dagger, threatened to stab him, if he did not abjure and curse the Creator. The other, in vain, entreated that he might not be obliged to commit what he felt a horror in doing; but, to save his life, at length he complied. The assassin, having now compleated his wish, plunged the poignard in his bosom; and exulting exclaimed, that he had revenged himself in the most dreadful manner possible; for he had caused the body and the soul of his enemy to perish at a single stroke!

One Guiseppe Bertoldo, after an absence of ten years, heard that a person, who had served him an ill turn, resided in flourishing circumstances in India: he embarks directly; he arrives; he follows him closely for two years; and, at length, having found him one day alone, and unarmed, in a solitary spot, he assassinates him.

There is a narration, written in Italian, in a manuscript in the French king's library, tacked to the end of a volume intitled—*'Le glorie degl' incogniti di Padoua.'* It displays a train of treachery dishonourable to the human character. It is translated in the Addenda to the Anecdotes of Mr. Andrews. In Addison's Travels, there is an account of an assassination in Italy, not less remarkable than those we have noticed. I shall add an instance of *poisoning*, which cannot fail to interest the reader of sensibility.

Francis of Medicis, after the death of his lady, fell deeply in love with a young noble Venetian, named Bianca Capella, whom he married. This lady, who passionately loved the duke her husband, was the cause of his death; attempting to revenge herself *a l'Italienne*—as my author expresses it—of a prince who was a relation of Francis. She had, with this design, poisoned some olives that were to have been presented to him. Francis, having met the servant, took two, and eat them: very shortly after he began to feel their mortal effects. Bianca Capella, who now saw the mistake that had taken place, and the *qui pro quo* that had caused the death of her beloved duke, took also of the same olives; and, having swallowed them, she threw herself on the bed, embracing her dying lord, and expired in his arms.

Voltaire, in his Universal History, observes, that *assassinations* were common in Italy in the sixteenth century. He describes forcibly the great misfortune of its wanting a general police. He notices the banditti that for a long time infested it, in the midst of the polite arts. These are some of his words: 'The use of the *filetto* was but too common in the towns, while the banditti infested the country. The *scholars* of Padua were accustomed to knock people down in the night, as they walked through the piazzas.'

I have quoted the opinion of Voltaire to strengthen my own; which indeed, became very necessary, as it seems to differ from that of the ingenious monthly Reviewer.

Since the above has been written, an Italian, a man of letters, has acknowledged; that the representation which I have given of

this polite nation is by no means exaggerated. He has even confessed, that this character can hardly be said to be unjust, if applied to them even so late as *within half a century*.

ON THE
TITLES OF DESPOTIC SOVEREIGNS.

THE intoxication of power has occasioned sovereigns to assume the most solemn, and sometimes the most fantastic titles.

The chiefs of the Natches are regarded by their people as the children of the sun, and they bear the name of their father.

The titles (observes De Meunier) which some chiefs assume, are not always honourable in themselves; it is sufficient if the people respect them. The king of Quiterva calls himself the *Great Lion*; and for this reason, lions are there so much respected, that it is not permitted to kill them but at certain royal huntings.

The principal officers of the empire of Mexico were distinguished by the odd titles of *Princes of unerring javelins*; *Hackers of men*, and *Drinkers of blood*.

The king of Monomontapa is surrounded by musicians and poets, who adulate him by such refined flatteries as, *Lord of the sun and moon*; *Great magician*; and *Great thief*!

The wild imaginations of the Asiatics have bestowed as ridiculous titles of honour on their *princes*. The king of Arracan assumes the following ones; emperor of Arracan, possessor of the white elephant, and the two ear-rings, and in virtue of this possession, legitimate heir of Pegu and Brama; lord of the twelve provinces of Bengal; and the twelve kings who place their heads under his feet.

His majesty of Ava is called *God*: when he writes to a sovereign, he calls himself the king of kings, whom all other others should obey as he is the cause of the preservation of animals; the regulator of the seasons, the absolute master of the ebb and flow of the sea, brother to the sun, and king of the four-and-twenty umberellas!—These umberellas are always carried before him as a mark of his dignity.

The titles of the king of Achem are singular though voluminous. I shall glean the most striking ones. He is sovereign of the universe, whose body is luminous as the sun: whom God created to be as accomplished as the moon at her plenitude; whose eye glitters like the northern star; a king as spiritual as a ball is round; from under whose feet a sweet odour is wafted; &c., &c.

After a long enumeration of countries possessed by the king of Persia, they give him some poetical distinctions; *the branch of honour*; *the mirror of virtue*; and *the rose of delight*.

A S E C R E T

To revive Old Writings which are almost defaced.

BOIL Gall Nuts in Wine, then steeping into that liquor a sponge, and passing it on the lines of the old writing, all the letters which were almost undecypherable will appear as fresh as newly done.

IMPORTANT AND CURIOUS EXTRACT

FROM

ROUSSEAU.

WITH respect to revelation, were I more instructed than I am, perhaps I might perceive its truth, and its utility to such as are so happy as to embrace it. But while I perceive on the one hand, arguments in favour of christianity, which I am unable to answer: I see on the other, objections, against which I cannot resolve. There are so many solid reasons for and against it, that

not knowing on which side the truth lies, and unable to come at a fixed determination, I remain in suspense, and neither acknowledge nor reject it. Instead of disbelieving, I only doubt; and even my doubt is full of respect. I have not the presumption to think myself infallible.

I acknowledge, at the same time, that the majesty which reigns in the sacred writings, fills me with a solemn kind of astonishment; and that the sanctity of the gospel speaks in a powerful and commanding language to the feelings of my heart. Cast your eye on the writings of philosophers; behold them in all their studied pomp; and see how trifling, how insignificant they appear, when compared with the sacred records of the gospel! Is it possible that a book so sublime, and yet so artless and simple, can be a production merely human? Is it possible that the person whose history it unfolds, can be considered as a mere man? Hear him speak! Behold his actions! Is that the language of enthusiasm? Is that the lordly tone of an ambitious ringleader? On the contrary, what gentleness and purity in his manners! What mildness and affecting grace in his instructions! What elevation and dignity in his maxims! What deep wisdom in his discourses! What presence of mind, what delicacy, what precision in his answers to the demands of the ignorant, or the objections of the perverse! What an amazing empire over his passions, did his whole conduct and conversation discover! Where is the man, where is the sage that has so far attained the perfection of wisdom or virtue, as to live, act, suffer, and die, without weakness on the one hand, or ostentation on the other? That sage is Christ. When Plato drew the ideal portrait of a good man, covered with the reproach that is due to iniquity, while he deserved the immortal prize of virtue, he drew exactly the character of Jesus. The resemblance was so striking that it was perceived by all the Christian fathers, and, indeed, it was impossible to mistake it. Who, but such as the tyranny of prejudice and wilful blindness hinder from perceiving things in their true light, would dare to compare the son of Sophroniscus with the son of Mary? What an immense distance is there between these two characters! Socrates, expiring without pain or disgrace, acted his part, and sustained it to the end without much effort; and if that easy death had not reflected a lustre on his life, it would be a question, whether Socrates, with all his wit and sagacity, was any thing more than a sophist: He was, say some, the inventor of morality: but what do such mean? Morality was practised long before Socrates; and he had only the merit of saying what others had done, and of

displaying, in his instruction, what they exhibited in their examples. Aristides had been just before Socrates had defined what justice was. Leonidas had laid down his life for his country, before Socrates had commended the love of our country as a moral duty. Sparta was frugal before Socrates had praised frugality; and Greece abounded with virtuous men, before he had explained the nature of virtue. But was it from the morals and examples of his countryman, that Jesus derived the lines of that pure and sublime morality that was inculcated in his instructions, and shone forth in his example, and which he alone taught and practised with an equal degree of perfection? in the midst of a people, where the most furious fanaticism reigned, most exalted wisdom raised her voice, and the grand simplicity of the most heroic virtues, cast a lustre upon the vilest and most worthless of all the nations. The death of Socrates, who breathed his last in a philosophical conversation with his friends, is the mildest death that nature or wisdom could desire, while the death of Jesus, expiring in torment, injured, inhumanly treated, mocked and cursed by an assembled people, is the most horrible one that a mortal could apprehend. Socrates, while he takes the poisoned cup, gives his blessing to the person who presents it to him, with the tenderest marks of sorrow. Jesus, in the midst of his dreadful agonies, prays—for whom? for his executioners, who were foaming with rage against his person? Ah! if the life and death of Socrates, carry the marks of a sage, the life and death of Jesus proclaim a God!

Will any one say that the gospel history is all a fiction? Believe me, my friend, it is not so that impostors go to work. I see nothing here that has the air of fiction; and the facts relating to Socrates, of which no mortal entertains the least doubt, are not so well attested as those that are recorded in the history of Christ. All your suppositions will be attended with the same difficulty, which removes some steps farther off, but which will return in its full force; for it is much more inconceivable and absurd to suppose, that a number of persons should have laid their heads together to compose this book, than it is to grant, that the subject of it may have been taken from the real life and actions of one man. Jewish writers, with all their efforts, could never have arisen to that noble and elevated tone, to that pure and sublime morality, that reigns in the gospel; and the history of Jesus is clothed with such characters of truth, with lines of credibility, that have something in them so striking, so absolutely inimitable, that the inventor of such things would be still a greater object of astonishment than the hero of whom they are reported.

NATURAL AND MORAL PHILOSOPHY FAMILIARIZED.

No. X.

C H E R R I E S.

CHERRIES are a fruit which, from their sweetness, mixed with a pleasing acidity, quench the thirst, allay the fever of the blood in the heat of summer, and prevent the bad humours to which we are but too liable at this season. In the first place, they quench the thirst by their sharpness, which contracts the glands, cools the parched tongue, and moistens the dry palate. This method of appeasing the thirst in hot weather, is much to be preferred to all those drinks with which we fill ourselves, and only the more increase our heat and perspiration. But, besides the cherries quenching our thirst in the most pleasing way, they have a cooling quality, which tempers the heat of the blood, calms the animal spirits, of which the too great impetuosity and agitation affect and weaken the nerves. Thus the wholesome juice of the cherries, their acidity, and their astringent virtue, cool us delightfully in the great heats, prevent the blood from being too thin, thicken the fluids, and keep them from corrupting.

With what goodness the Creator has provided fruit adapted to every season! In these hot months we require cooling acid fruit, and he furnishes us with abundance of it. He gives it even in such quantities, that the poor may enjoy it as well as the rich. Let us make this comfortable reflection whenever we see a cherry tree loaded with fruit: How sad would be the fate of the labourer, who is obliged to earn his bread with the sweat of his brow, if, to refresh himself, he must have recourse to those delicious drinks reserved for the great and rich, and could provide himself with no other? Merciful Father! thou forgettest not the poor; thou suppliest their wants; thou vouchsafest to refresh them with fruits within their reach; and cherries are as wholesome for them as lemonade and wine are for the rich. What wonderful plenty is there of acid cooling fruits at this season! Our gooseberries, cucumber, melons, and sallads, are so many pleasing preservatives of health.

G g

Let us, therefore, never see or enjoy the fruits that our Creator grants us, without acknowledging and blessing his goodness, or without making these reflections which so naturally present themselves: The heavens, the earth, the elements, and every creature combine to make us happy. Wherever we turn our eyes, we are surrounded with the blessings of our Heavenly Father. The animals, the corn, the vegetables, and the fruit, in the vale, on the mountain, in the forest, and the sea, all serve for our sustenance and enjoyment. The beneficent hand of the Most high is ever open to us. How great indeed are the blessings which God continually pours upon us! How many occasions have we daily to look up to him with grateful hearts, and to bless him evermore! Each time that we walk in the country or garden, each time that we enjoy the beauties and blessings of nature, let us think of him who is the source of every blessing and enjoyment.

ON THE ADJECTIVE 'PRETTY.'

A YOUNG man, says a critic, 'told me, the other day, that the *Verses* of Mr. Gray, were "*pretty*." They are more than "*pretty*." I answered him: you are like him, who having, for the first time in his life, seen the sea, should exclaim—it was a *pretty* thing! It was thus also a puny officer, in talking of the Duke of Marlborough, said after the battle of Ramillies, he was a *pretty* man. The father of the young officer, who was present, turned to him, with an austerity in his countenance he was little accustomed to wear—"And you are a pretty fool, *thus* to characterize the *greatest* man in England." The sterling weight of words is not always known to juvenile critics.

JUNE 13, 1797.

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EXPOSTULATORY LETTER

TO GEORGE WASHINGTON,

OF MOUNT VERNON, IN VIRGINIA,

On his continuing to be

A PROPRIETOR OF SLAVES,

BY EDWARD RUSHTON.

*Observe!—that your rights are the rights of mankind,
That to all they were bounteously given,
And that he who in chains would his fellow-man bind,
Uplifts his proud arm against Heaven.*

Liverpool, printed.

IN July last the following letter was transmitted to the person to whom it is addressed, and a few weeks ago it was returned under cover, without a syllable in reply. As children that are crammed with confectionary, have no relish for plain and wholesome food; so men in power, who are seldom addressed but in the sweet tones of adulation, are apt to be disgusted with the plain and salutary language of truth. To offend was not the intention of the writer; yet the President has evidently been irritated; this however is not a bad symptom, for irritation causelessly excited, will frequently subside into shame, and to use the language of the moralist, "Where there is shame, there may in time be virtue."

Liverpool, Feb. 20, 1797.

EXPOSTULATORY LETTER, &c.

IT will be generally be admitted. Sir, and perhaps with justice, that the great family of mankind were never more bene-

sited by the military abilities of any individual, than by those which you displayed during the memorable American contest. Your country was injured, your services were called for, you immediately arose, and after performing the most conspicuous part in that blood stained tragedy, you again became a private citizen, and unambitiously retired to your farm. There was more of true greatness in this procedure than the modern world at least had ever beheld; and while public virtue is venerated by your countrymen, a conduct so exalted will not be forgotten. The effects which your revolution will have upon the world are incalculable. By the flame which you have kindled, every oppressed nation will be enabled to perceive its fetters; and when man once knows that he is enslaved, the business of emancipation is half performed.—France has already burst her shackles, neighbouring nations will in time prepare, and another half century may behold the present besotted Europe without a peer, without a hierarchy, and without a despot. If men were enlightened, revolutions would be bloodless; but how are men to be enlightened, when it is the interest of governors to keep the governed in ignorance? “To enlighten men,” says your old correspondent Arthur Young, “is to make them bad subjects.” Hurricanes spread devastation; yet hurricanes are not only transient, but give salubrity to the torrid regions, and are quickly followed by azure skies and calm sunshine. Revolutions too, for a time, may produce turbulence; yet Revolutions clear the political atmosphere and contribute greatly to the comfort and happiness of the human race. What you yourself have lived to witness in the United States is sufficient to elucidate my position. In your rides along the banks of your favourite Potomack, in your frequent excursions through your own extensive grounds, how gratifying must be your sensations on beholding the animated scenery around you, and how pleasurable must be your feelings, on reflecting that your country is now an asylum for mankind; that her commerce, her agriculture, and her population, are greater than at any former period; and that this prosperity is the natural result of those rights which you defended against an abandoned cabinet, with all that ability which men who unsheathe the sword in the cause of human nature will, I trust, ever display. Where liberty is, there man walks erect and puts forth all his powers; while slavery, like a torpedo, benumbs the finest energies of his soul.

But it is not to the commander in chief of the American forces, nor to the president of the United States, that I have aught

to address, my business is with George Washington, of Mount Vernon, in Virginia, a man who, notwithstanding his hatred of oppression and his ardent love of liberty, holds at this moment hundreds of his fellow beings in a state of abject bondage.—Yes? you, who conquered under the banners of freedom—you, who are now the first magistrate of a free people, are, (strange to relate) a slave holder. That a Liverpool merchant should endeavour to enrich himself by such a business is not a matter of surprise, but that you, an enlightened character, strongly enamoured of your own freedom, you who, if the British forces had succeeded in the eastern states, would have retired with a few congenial spirits to the rude fastnesses of the western wilderness, there to have enjoyed that blessing, without which a paradise would be disgusting, and with which the most savage region is not without its charms; that you, I say, should continue to be a slave holder, a proprietor of human flesh and blood, creates in many of your British friends both astonishment and regret. You are a republican, an advocate for the dissemination of knowledge and for universal justice—where then are the arguments by which this shameless dereliction of principle can be supported? Your friend Jefferson* has en-

* Besides those of colour, figure, and hair, there are other physical distinctions proving a difference of race. They have less hair on the face and body. They secrete less by the kidneys, and more by the glands of the skin, which gives them a very strong and disagreeable odour. This greater degree of transpiration renders them more tolerant of heat, and less so of cold, than the whites. Perhaps too a difference of structure in the pulmonary apparatus, which a late ingenious experimentalist (Crawford) has discovered to be the principal regulator of animal heat, may have disabled them from exirizing, in the act of inspiration, so much of that fluid from the outer air, or obliged them in expiration, to part with more of it. They seem to require less sleep. A black, after hard labour through the day, will be induced by the slightest amusements to sit up till midnight, or later, though knowing he must be out by the first dawn of the morning. They are at least as brave, and more adventuresome. But this perhaps may proceed from a want of forethought, which prevents their seeing a danger till it be present. When present, they do not go through it with more coolness or steadiness than the whites. They are more ardent after their fo-

deavoured to shew that the negroes are an inferior order of being, but surely you will not have recourse to such a subterfuge. Your slaves, it may be urged, are well treated—That I deny—man never can be well treated who is deprived of his rights. They are well clothed, well fed, well lodged, &c. Feed me with ambrosia, and wash it down with nectar, yet, what are these, if liberty be wanting? You took arms in defence of the rights of man—Your negroes are men—Where then are the rights of your negroes? They have been inured to slavery, and are not fit for freedom. Thus it was said of the French; but where is the man of unbiassed common sense who will assert that the French republicans of the present day are not fit for freedom? It has been said too by your apologists, that your feelings are inimical to slavery, and that you are induced to acquiesce in it at present merely from motives of policy; the only true policy is justice, and he who regards the consequences of an act, rather than the justice of it, gives no very exalted proof of the greatness of his character. But if your feelings be actually repugnant to slavery, then are you more culpable than the callous-hearted planter, who laughs at what he calls the pitiful whining of the abolitionists, because he believes slavery to be justifiable while you persevere in a system which your conscience tells you to be wrong. If we call the man obdurate who cannot perceive the atrociousness of slavery, what epithets does he deserve, who while he does perceive its atrociousness, continues to be a proprietor of slaves. Nor is it likely that your own unfortunate negroes are the only sufferers by your adhering to this nefarious business; consider the force of an exam-

males : but love seems with them to be more an eager desire than a tender delicate mixture of sentiment and sensation. Their griefs are transient. Those numberless afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are less felt, and sooner forgot, on with them. In general, their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions, and unemployed in labour. An animal whose body is at rest, and who does not reflect, must be disposed to sleep of course. Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the

ple like yours, consider how many of the sable race may now be pining in bondage, merely forsooth, because the president of the United States, who has the character of a wise and good man, does not see cause to discontinue the long established practice. Of all the slave-holders under heaven those of the United States appear to me the most reprehensible; for man never is so truly odious as when he inflicts upon others that which he himself abominates. When the cup of slavery was presented to your countrymen, they rejected it with disdain, and appealed to the world in justification of their conduct; yet such is the inconsistency of man, that thousands upon thousands of those very people, with yourself amongst the number, are now sedulously employed in holding the self-same bitter draught to the lips of their sable brethren. From men who are strongly attached to their own rights, and who have suffered much in their defence, one might have expected a scrupulous attention to the rights of others; did not experience shew, that when we ourselves are oppressed, we perceive it with a lynx's eye; but when we become the oppressors, no noon-tide bats are blinder. Prosperity perhaps may make nations as well as individuals forget the distresses of other times; yet surely the citizens of America cannot so soon have forgotten the variety and extent of their own sufferings. When your country lay bruised by the iron hand of despotism, and you were compelled to retreat through the Jerseys with a handful of half naked followers, when the bayonet of the mercenary glistened at your back, and liberty seemed about to expire, when your farms were laid waste, your towns reduced to ashes, and your plains and woods were strewed with the mangled bodies of your brave defenders; when these events were taking place, every breast could feel, and every tongue could execrate the sanguinary proceedings of Britain; yet what the British were at that period, you are in a great degree at this—you are boastful of your own rights—you are violators of the rights of others, and you are stimulated by an insatiable rapacity, to a cruel and relentless oppression, If the wrongs which you

investigations of Euclid; and that, in imagination they are dull, tasteless, and anomalous.

See Jefferson's notes on Virginia.

*This does not amount (in our opinion) to an assertion, that
"the negroes are an inferior order of being." ED.*

now inflict be not so severe as those which were inflicted upon you, it is not because you are less inhuman than the British, but because the unhappy objects of your tyranny have not the power of resistance. In defending your own liberties you undoubtedly suffered much; yet if your negroes, emulating the spirited example of their masters, were to throw off the galling yoke, and, retiring peaceably to some uninhabited part of the western region, were to resolve on liberty or death, what would be the conduct of the southern planters on such an occasion? Nay, what would be your conduct? You who were "born in a land of liberty," who "early learned its value," who "engaged in a perilous contest to defend it," you who, "in a word, devoted the best years of your life to secure its permanent establishment in your own country, and whose anxious recollection, whose sympathetic feelings, and whose best wishes are irresistibly excited, whensoever in any country you see an oppressed nation unfurl the banners of freedom,"* possessed of these energetic sentiments, what would be your conduct? Would you have the virtue to applaud so just and animating a movement as a revolt of your southern negroes? No! I fear both you and your countrymen would rather imitate the cold blooded British cabinet, and, to gratify your own sordid views, would scatter among an offending people, terror, desolation, and death. Harsh as this conclusion may appear, yet it is warranted by your present practice; for the man who can boast of his own rights, yet hold two or three hundred of his fellow beings in slavery, would not hesitate, in case of a revolt, to employ the most sanguinary means in his power, rather than forego that which the *truly* republican laws of his country are *pleased* to call, his property. Shame! Shame! That man should be deemed the property of man, or that the name of Washington should be found among the list of such proprietors.

Should these strictures be deemed severe or unmerited on your part, how comes it, that while in the northern and middle states, the exertions of the virtuous quakers, and other philanthropists, have produced such regulations as must speedily eradicate every trace of slavery in that quarter; how comes it, that from

* See the answer of the president of the United States to the address of the minister plenipotentiary of the French republic, on his presenting the colours of France to the United States.

you these humane efforts have never received the least countenance? If your mind have not sufficient firmness to do away that which is wrong the moment you perceive it to be such, one might have expected, that a plan for ameliorating the evil would have met with your warmest support; but no such thing. The just example of a majority of the states has no visible effect upon you; and as to the men of Maryland, of Virginia, of the two Carolinas, of Georgia, and of Kentucky, they smile contemptuously at the idea of negro emancipation, and, with the state constitutions in one hand, and the cow-skin in the other, exhibit to the world such a spectacle, as every real friend to liberty must from his soul abominate.

"Then what is man, and what man seeing this,

"And having human feelings, does not blush

"And bang his head to think himself a man."

The hypocritical bawd who preaches chastity, yet lives by the violation of it, is not more truly disgusting, than one of your slave-holding gentry bellowing in favor of democracy. Man does not readily perceive defects in what he has been accustomed to venerate; hence it is that you have escaped those animadversions which your slave proprietorship has so long merited. For seven years you bravely fought the battles of your country, and contributed greatly to the establishment of her liberties; yet you are a slave-holder! You have been raised by your fellow-citizens to one of the most exalted situations upon earth, the first magistrate of a free people; yet you are a slave-holder! A majority of your countrymen have recently discovered that slavery is injustice, and are gradually abolishing the wrong, yet you continue to be a slave-holder! You are a firm believer too, and your letters and speeches are replete with pious reflections on the divine being, providence, &c. yet you are a slave-holder! Oh! Washington, "Ages to come will read with astonishment" that the man who was foremost to wrench the rights of America from the tyrannical grasp of Britain, was among the last to relinquish his own oppressive hold of poor and unoffending negroes.

In the name of justice, what can induce you thus to tarnish your own well earned celebrity, and to impair the fair feature of American liberty, with so foul and indelible a blot? Avarice is said to be the vice of age. Your slaves, old and young, male and female, father, mother, and child, might, in the estimation of a Virginian planter, be worth from fifteen to twenty thousand

pounds. Now, Sir, are you sure that the unwillingness which you have shewn to liberate your negroes, does not proceed from some lurking pecuniary considerations? If this be the case, and there are those who firmly believe it is, then there is no flesh left in your heart; and present reputation, future fame, and all that is estimable among the virtuous, are, for a few thousand pieces of paltry yellow dirt, irremediably renounced.

EDWARD RUSHTON.

BIOGRAPHICAL SKETCHES.

No. X.

OF THE EMPRESS OF RUSSIA.

(Concluded from page 330.)

IN 1781, March 1, the empress mediates between England and Holland. April 5, institutes the first public school in Petersburg. August 27, the grand dukes Alexander and Constantine were inoculated by baron Demslale. August 31, the first stone of a cathedral was laid at Cherson, dedicated to St. Catherine. September 19, the grand duke Paul Petrovitch and his consort Maria Feodorovna depart from Zarskoe Selo, through Plescof, Mohilef, and Kief, on a journey into foreign countries, under the title of the count and countess of the North.

In 1782, by command of her majesty, dated January 18, a Roman Catholic archbishopric was erected in the city of Mohilef, with authority over all the catholic churches and convents in the Russian empire. August 7, the famous equestrian statue of Peter the Great, being finished, was uncovered to the public in presence of the empress, on which occasion she published a proclamation containing pardons for several criminals, &c. September 22, the order of St. Vladimir instituted. The 27th, publishes a new Tariff. November 20, the grand duke and his duchess, having completed their travels through Germany, Italy, France, Holland, the Netherlands, &c. return to St. Petersburg.

In 1783, May 7, the empress institutes a seminary for the education of young persons of quality at Kursk. June 21, a treaty of commerce concluded with the Ottoman Porte. July, the institution of the other viceroyalties of the empire followed in succession. July 21, the empress published a manifesto, by her commander in chief prince Potemkin, in the Krim, in regard to the taking possession of that peninsula, the Kuban, and the island of Taman. The 24th a treaty was concluded with Heraclius II. czar of Kartalinia and Kachetti, by which he submits himself, his heirs and successors forever, with his territories and dominions, to the sceptre of her majesty, and her heirs and successors. The 40th, account was received from the camp of Prince Potemkin at Karas-Basar, that the clergy, the beys and other persons of distinction, with the towns of Karasbasar, Bachdasharai, Achmetchet, Kassa, Kosloff, with the districts of Turkanskokut and Neubasar, and that of Perekop, in the peninsula of the Krim, together with the borders of Edissank and Dihambokusk, the Sultan Alim Girey, and his vassals, with all the Budshaks and Beshkins there, and all the tribes dwelling beyond the river Kuban, the Sultan Baatur Girey and his vassals, have taken the oath of allegiance to her Imperial Majesty, and with willing hearts submitted for ever to her glorious sway. The 30th, the hospodar of Wallachia was deposed, and Draco Sutzo set up in his place. Sept. 24, her Majesty raised Gabriel, archbishop of Novgorod and St. Petersburg, to the dignity of metropolitan. Oct. 21, in the great hall of the academy of sciences, the new institution of the Imperial Russian academy was opened, after a solemn consecration by the Metropolit Gabriel and other of the clergy, under the presidency of Princess Dashkoff. Nov. 7, the Empress is mediatrix for accommodating the difference between the King of Prussia and the city of Dantzic. The school for surgery was opened at Petersburg the 18th Dec. 13, a school-commission was instituted for supervising all the public schools. The 26th, an act was concluded with the Ottoman Porte, by which the possession and sovereignty of the Krim, the Kuban, &c. were solemnly authenticated to the Empress.

1784, Jan. 1. The senate most humbly thanks her Majesty for the benefactions she has graciously bestowed on the whole empire in the last year in a speech by general fieldmarshal Count Razomoffski. The 18th, the Roman Catholic archbishop of Mohel, Stanislaus Thesfrenthe vitch of Bogoff, constituted by her Majesty, is, with a variety of church ceremonies, solemnly inducted in the Roman Catholic church at St. Petersburg, with

the pallium from his holiness the Pope, by the papal ambassador Count Archetti, archbishop of Chalcedon. Oct. 14, the Ilesgi-ers, having crossed the river Alafan, invaded the dominions of Georgia, were repulsed with great loss by a detachment of Russian troops. Dec. 29, Katolikos Maklim, the serdar and court-marshal Prince Zeretelli, and the chief justice Kuinichese ambassadors from David, tzar, of Imeretia, were admitted to a public audience of her Majesty, at which they submitted, in the name of the tzar, him and his subjects to the will and protection of her Imperial Majesty, as the rightful head of all the sons of the orthodox eastern church, and sovereign ruler and defender of the Georgian nations.

1785. Jan. 1. The senate, in the name of the empire, humbly thanks her Majesty for the benefits she has bestowed upon it in the foregoing war. The 8th and 15th, the Empress, in person, holds a public examination of the young ladies educated in the Devitza Monastir. The 12th, Mauro Cordato, hospedor of Vallachia, was deposed, and Alexander Mauro Cordato, his uncle restored to that dignity. The 21st, the Empress visited the principal national school, and passed a long time in examining the classes, and the proficiency of the youth in that seminary: on which occasion a marble table was fixed in the wall of the fourth class, with this inscription in gold letters: *Thou visitest the vineyard which thy own hand hath planted*, Jan. 21, 1785. April 21. The privileges of the nobility were confirmed; and on the same day, the burghers of towns constituted into bodies corporate, by a particular manifesto. The public school in Voroneth was opened. The 24th of May, her Majesty goes to inspect the famous sluices at Vishney Volotshok, and other water-communications, and from thence proceeds to Mosco. June 19. Her Majesty returns to St. Peterburgh. July 3. She visits the hardware manufactories at Sisterbeck, in Finland. 14th. A manifesto, granting full liberty of religion and commerce, to all foreigners settling in the regions of Mount Caucasus, under her government. Sept. 15. The public school at Nishney Novgorod opened. Oct. 12. The Jesuits, in White Russia, in a general assembly, elect a vicar-general of their order. Nov. 1. A treaty of commerce with the Emperor of Germany. The 24th, the Russian Consul, in Alexandria, makes his public entry on horseback (an honour never before granted them to any power); erects the Imperial standard on his house, with discharge of cannon, &c. Dec. 28. A Russian mercantile frigate, full freighted, arrives at Leghorn from Constantinople.

1786, Jan. 1. Senate returns thanks for benefits conferred on the empire. The 11th to 16th, the new election of persons to the offices in the Petersburg government; ending with masquerade and illuminations. The 29th, the Empress confirms the plan of a navigation school. Feb. 12. By a decree, the usual slavish subscriptions to petitions, &c. are to be discontinued, and instead thereof, only the words, *bumble or faithful subject*, and in certain cases, only *subject* to be used. March 2, the Empress grants the university of Mosco 125,000 roubles, and all the materials of the palace Kremlin, for increasing its buildings. The 2th, a decree for making and repairing the roads throughout the whole empire, at the sole expence of the crown, without the least burden to the subject; and four millions of roubles were immediately allotted for the road between St. Petersburg and Mosco. April 10, a new war establishment for the army was signed. 23, The hospodar of Vallachia was deposed and Mavroyem set up in his place. June 28, the Empress institutes a loan bank at Petersburg, to the fund whereof she allots 33 millions of roubles, of which 22 millions to be advanced to the nobility, and 11 millions to the burghers of the towns, on very advantageous terms. August 5, publishes rules to be observed in the public schools. Oct. 4, A large Russian ship, with Russian products, from Petersburg, arrives at Cadiz. Nov. 24, the Empress erects public schools at Tambof. Dec. 14, Prince Ypsilanti is appointed hospodar of Moldavia in the room of the deposed Mauro Cordato. Dec. 31, a treaty of commerce and navigation between Russia and France.

1787, Jan. 1. The senate thanks for favours received by the empire. 7. The Empress departs from Zarfkoi Selo on a journey to her southern dominions. 29. After having visited the towns of Veliki-Luki, Smolensk, Starodub, Novgorod Severskoi, Berefsua, Tchernogof, &c. leaving testimonies of her clemency and bounty in each, arrives at Kief. Feb. 6—7. The deposed hospodar of Moldavia, Mauro Cordato, thinking his life not safe in Yassii, finds opportunity privately to escape. March; public schools are endowed and opened at Rostof, Uglitsk, Malaga, and Romanof, in the vice-royalty of Yaroslaf; also at Ustiug and Grafovitz, in the vice-royalty of Vologda. April 21. A manifesto for promoting peace and concord among the burghers of the empire. The 22d, her Majesty pursues her journey from Kief to the Dnieper. The 25th, the concerted interview between her and the King of Poland, near the polish town of Konief. The 30th, the Empress visits Krementshuk, in the viceroyalty of H h

Katarinossauß. The treaty of commerce with England being expired, the British factory were informed that they must henceforward pay the duties on imports in silver money like the other nations, who have no commercial treaty. May 7, The Empress hearing that the Emperor of Germany is at Cherfon, proceeds thither, and meets him there the 12th. The 17th she prosecutes her journey to the Krim. 30. The Grand Duchesses Helena and Alexander Pavlevna, are inoculated. June 2, the Emperor, after travelling with her Majesty through the Krim, takes leave of her at Borissauß, in the viceroyalty of Katarinossauß to go home. 23, The Empress having returned from the Krim, through Kremenstshuk, Poltava Kursk, Orel, and Tula, arrives in the village of Kolomenisk, seven versts from Mosco. June 28, the 25th anniversary of her reign, she displays various marks of her bounty. The debtors to the crown are forgiven, prisoners released, imposts taken off, soldiers rewarded. &c. July 4, returns over Tver, Tula, Valdai, Vishnei-Volotshok, and Novgorod, to Zarskoe Selo, where she arrives the 11th. 12th. The new-built town-school at Riga, called the Lyceum, solemnly dedicated. Aug. 5, Bulgakoff, her ambassador at the Ottoman Porte, is imprisoned in the Seven Towers, contrary to the law of nations, which the Empress takes as a public declaration of war. 21st. The Turkish fleet, at Otchakoff, attacks the Russian frigate Skorui, and the sloop Bitingi, but was repulsed and put to flight, by the bravery of the latter. Many signal advantages are gained over the Turks; several public schools founded in various parts of the empire, between this and the August following; in which time the war breaks out with Sweden.

1788. August 12. In the expedition beyond the Kuban, the Russian troops entirely routed a company of 4000 Arutayans and Abasinians; 800 of the enemy were slain, and five villages destroyed. 15th. Surrender of the Turkish fortress of Dubitsha. 18th. The Turks made a violent sortie from Otchakoff, but were repulsed by the Russian yagers, and after a battle of four hours, were driven back with the loss of 500 men. 23d. A fierce battle was fought between the Russian troops and the Sacubanians, in which the latter lost 1000 men. The Russian fleet keeps the Swedish blocked up in Sveaborg, ever since the battle of July 6. The Swedish army leaves the Russian territory in Finland. September 18. Surrender of the town and fortress of Chotyim, with the garrison of 2000 men, 153 cannon, 14 mortars, and much ammunition.—19th—29th. A small Russian squadron from the fleet at Sevastopol, cruising along the coast of Anatolia, destroys

many of the enemy's vessels, prevents the transports of the Turkish troops, and returns with great booty. 20th. Ussenier Shamachin, chief of the Bhedachovians, was, on his petition, admitted a subject of Russia. 26th. A numerous host of Kubanians and Turks were beat on the river Ubin, with the loss of 1500 men. November 7. Prince Potemkin, at the head of his cossacks, takes the island of Berefan, with many prisoners, and much ammunition. December 6th. The town and fortrefs of Ochakoff taken by Prince Potemkin Tavritsheski; 9510 of the enemy were killed, 4000 taken prisoners, 180 standards, 310 cannons and mortars. The whole of the inhabitants taken prisoners amounted to 25,000 persons; the Russians lost 956 killed and 1894 wounded. December 19. General Kamenskoy gains considerable advantage over the Turks near Gangur.

1789. April 16th. Colonel Kimskoy Korsakoff is surrounded by the Turks, who are beat with great slaughter by Lieutenant General Van Derfelden. 17th—28th. Some Russian cruisers from Sevastopol, effected a landing on Cape Karakarmar, burnt six mosques, and carried off great booty. 20th. Lieutenant General Derfelden drives the Turks from Galatsh, gains a complete victory, kills 2000, takes 1500 prisoners, with the Seraskier Ibrahim pasha, and the whole camp. Several skirmishes between the Russians and Swedes in Finland, always to the advantage of the former. May 31st. Victory over the Swedes. June 5th. Sulkoff taken from the Swedes, and Fort St-Michael on the 8th. July 15th. Admiral Tchitchagoff engages the Swedish fleet under command of the Duke of Sudermania; no ship lost on either side. 21st. Battle of Foksbany, to the great loss of the Turks. Foksbany taken. August 13th. The Russian-galley-fleet fights the Swedish fleet under Count Ehrenschwerdt, the former takes a frigate and five other ships, and 2000 prisoners. August 21st. Another sea-fight; Prince Nassau Siegen makes good his landing of the Russian troops, in sight of the King of Sweden, at the head of his army. September 7th. Prince Repnin attacks the Seraskier Hassan pasha near the river Seltka, and takes his whole camp. 11th. Count Suvoroff and Prince of Saxe Cobourg engage near the river Kymnik, the grand Turkish army of between 90 and 100,000 men, and gain a complete victory; from which Count Suvoroff bears the surname Kymnikskoi. 14th. The Russian troops under Major-General Ribbas take the Turkish citadel Chodsbabey, in the sight of the whole enemy's fleet. 30th. The fortrefs Palanka being taken, the town of Belgorod or Akermann surrenders to Prince Potemkin Tavritsheski. November 4th.

The town and castle of Bender submit at discretion to the same commander.

1790. April 24. General Numfen gains a victory near Memel. May 2d. A sea-fight off Reval, in which the Russians take the Prince Charles. of 64 guns, from the Swedes, in which engagement those two gallant English officers, Captains Trevenen and Denison were killed. 23d. The fleet under Vice Admiral Cruse engages the Swedish fleet near the island Siskar, in the Gulph of Finland, without any advantage on either side, though they fought the whole day. 24th. The action at Savantipala, when the Swedes are forced to fly. June 6th. The Swedes defeated by Major Buxhevdén, on the island Uranfari. June 22d. The whole Swedish fleet, commanded by the Duke of Sudermania, entirely defeated by Admiral Tchitshagoff and the Prince of Nassau Siegen; on this 5000 prisoners were taken, amongst whom were the contre-admiral and 200 officers. 28th. General Denisoff defeats the Swedes near Davidoff. July 9. Admiral Ushakoff obtains a victory over the Turkish fleet commanded by the capudan pasha, at the mouth of the Straits of Yenikali. August 3d. Peace was concluded with Sweden without the mediation of any other power. August 28th, 29th. An engagement on the Euxine, not far from Chodibabey, between the Russian Admiral Ushakoff, and the capudan pasha; when the principal Turkish ship, of 80 guns, was burnt, one of 70 guns and three others taken, the Admiral Said Bey being made prisoner, and another ship sunk, the rest made off. September 30th. A great victory obtained over the Turks by General Germann, with much slaughter, the Seraskier Batal Bey and the whole camp taken. October 18th. Kilia surrenders to Major Ribbas. November 6th, 7th. The important fortress of Ismail, after a storming for seven hours without intermission, surrenders to Count Suvoroff Kymnikki, with the garrison of 42,000 men, 30,816 were slain on the spot, 2000 died of their wounds, 9000 taken prisoners, 265 pieces of cannon, an incredible store of ammunition, &c. The Russians lost only 1815 killed, and 2450 wounded.

1791. March 25th—31st. The campaign opened by the troops under the command of Prince Potemkin Tavritsheskoï, not far from Brailof, when the Turks were defeated in several battles, in which they lost upwards of 4000 men. June 5th. The troops under General Golcnitshof Kutusoff, near Tultsha, drove the Turks beyond the Danube, and at Babada entirely routed a body of 15,000 men, of whom 1500 were left dead upon the place. 22d. The fortress Anap was taken by storm, when the

whole garrison, consisting of 25,000 men, were put to the sword, excepting 1000 who were taken prisoners. 25th. The troops under the command of Prince Repnin, attacked the Turkish army, consisting of near 80,000 men, commanded by the Grand Vizir Yussuf Pasha, 8 Pashas, 2 Tartar Sultans, and 2 Beys of Anatolia, and after a bloody battle of six hours, entirely routed them; 5000 Turks were killed in their flight. June 28th. Sudkuk Kale taken. July 31st. The General in Chief, Prince Repnin, and the Grand Vizir, Yussuf Pasha, conclude and sign the preliminary articles of peace between the Russian empire and the Ottoman Porte; by which the Dniester is made the boundary of the two empires, with the cession of the countries lying between the Bog and the Dniester to Russia. August 15th, 16th. At Pillnitz, near Dresden, a Congress was held by the Emperor of Germany, the King of Prussia, the elector of Saxony, the Count d'Artois &c. &c. &c.

It would be impossible here to do justice to the character of this extraordinary sovereign. Born with strong natural capacities, she had neglected no means of their improvement; and, from the moment she ascended the throne, she seems to have devoted her talents to the improvement and prosperity of her empire. In the business of government her industry and application are almost unexampled; while her ministers discharged the routine of their several departments, she was consulting the more arduous exigencies of both domestic and foreign concerns. Her time of rising was generally between five and six in the morning, and, in the long winters of that climate, she was usually at business three or four hours before day-break. She was not less temperate than industrious; she usually sat down to dinner at one; never remained long at table; and her time of going to rest was about ten at night. The uncommon evenness of her temper may, perhaps, be attributed in a great measure to the regularity and temperance of her life. Her perspicacity was such, that she was seldom mistaken in persons almost at their first appearance. So methodical was she in the distribution of her time, that, amid the various cares of administration, the great benefits she was contriving and bestowing on her vast empire, it was not one of the least that she could allot so much of it to the education of her grand-children. All manifestoes and state papers were of her original composition. She encouraged industry; she liberally rewarded merit; he invited arts and talents from every foreign nation, to improve and adorn her own extensive empire. She was the munificent patroness of literature in every country of Europe;

she maintained the security of her subjects by an impartial administration of justice; she convoked deputies from all the provinces of the empire, to prepare a rational and uniform code of laws, the instructions for which, being a very thick folio, is not only of her own composition, but entirely in her own hand-writing; and what above all is worthy of being remembered to her immortal honour, she granted many franchises to the peasants on her own demesnes; she ordained that all causes between noblemen and their vassals should be tried before tribunals composed of both these orders; and she directed her whole system of internal policy to a gradual, but complete and universal emancipation of the Russian peasantry.

No examples have happened in her reign of a wanton and cruel abuse of absolute authority for the oppression of individuals. If she had ambition, it was the ambition of a truly great and elevated mind. Conscious of that dignity, no one ever more despised the empty arts of adulation; and when Diderot, putting himself into a transport of French ecstasy, in admiration of the grandeur and dimensions of her palace, thought to flatter her by adding: "Ah, madame! mais si le palais avoit assez de largeur pour contenir tous les heureux qu'a fait son possesseur!" She received it with indignation, and it cost him her favour for ever. She aspired not only to the fame of victory and conquest, but to the more solid and innocent glory of founding laws, of patronising letters, of diffusing industry, civilization, and opulence throughout her vast dominions. Her empire was flourishing at home; her arms were victorious, and her name formidable abroad. She may, in a general point of view, be regarded as a model for ambitious princes. She performed all the duties which the morality of ambition prescribes; she both improved and extended her empire.

If we try her conduct by the purer code of reason and humanity, even with all the indulgence due to the frailties of our common nature, to the alligments of supreme authority, and to the fascinations of martial glory, the most partial friends to her memory will not provoke a dangerous scrutiny by indiscreet encomiums on her exemplary conduct in these particulars. A prudent penegeyrist will dwell lightly on the steps by which she mounted the throne. The only palliation of that measure, which the most friendly ingenuity can suggest, will be derived from the weakness and imprudence of her husband, from the evils that might have arisen to the empire from his injudicious administration, involving an immensity of mischief to so large a portion of the human race, and from the frequent usurpations to which the Rus-

kans had in a manner been habituated since the death of Peter the Great. He might urge too, that the court of Petersburg, with a specious exterior of European manners, has still a strong taint of Asiatic barbarism, where a settled and invariable order of succession to the crown does not impose silence on the ambitious claim of rival princes. But there are some acts, at the recital of which we should shudder, even if the scene were laid in the empire of Morocco. The dark mysterious fate of prince Ivan, in 1795, can never be obliterated from the annals of her reign; and if a no less dismal tragedy in 1775 does not yet fully the page of history, it is recorded in indelible characters in many a feeling heart. The blood spilt in the long conceived scheme of expelling the Turks from Europe, and re-establishing the eastern empire in the person of another Constantine, will not be expiated in the eyes of humanity by the gigantic magnificence of the project. Above all, the wound inflicted on the principle of national independence through the sides of Poland; the dissensions and civil wars industriously fomented in that unhappy kingdom for a period of thirty years; the horrible massacres which attended its final subjugation, and the impious mockery of returning solemn thanks to heaven for the success of such atrocious crimes, will be a foul and indelible stain upon the memory of Catherine. If ever the fatal practice of dismemberment and partition shall prevail to such an extent as to destroy the whole security of European nations, it will not be forgotten that Catherine II. gave the first example in modern times, of blotting a great kingdom out of the list of independent states. Her conduct during the present war, has, in a political view, been highly honourable to her talents; and, in a moral view, has been such as the allied powers, at least, have no right to blame. She has kept the Turks from falling upon Austria, prevented a confederacy from taking place in the north, kept Sweden and Prussia in awe, and extirpated the devoted Poles. Her policy was to exhaust her rivals, and to place herself in the situation which England once enjoyed, of being the umpire of the European states; and as to fidelity and honour, she has been as faithful to her allies, as they have been to their professed common cause, and to their pretended general object. They pursued their supposed interest at the expence of their professions and engagements, and she did no more. "The princes of Europe, (says Mr. Burke) were easily led to consider the flames that were consuming France, not as a warning to protect their own buildings, but as a happy occasion for pillaging the goods, and for carrying off the materials of their neighbour's house." "Some forget an accession of strength, at the expence of France;

some at the expence of each other; some at the expence of third parties." "There could be no tie of honour in a society for pillage!" Letters on a peace, &c. page 146, 148. 149. Such a picture drawn by the hand of a great master, we shall not presume to deface by any touch of ours.—England, under pretence of restoring order in France, aimed at the acquisition of Dunkirk and the colonies. Austria, with the same professions at the conquest of Flanders and Alsace. The empress of Russia, because she was too remote to make conquests from France, plotted and perpetrated the robbery of Poland, and consulted the interest of her ambition and her greatness by encouraging her most formidable rivals to waste and exhaust their strength. The motives were similar, the conduct was of the same sort, the morality was equal, and the consummate skill and masterly policy of the empress Catherine, have vindicated the superiority of her exalted genius, above the puny intriguers, to whom, in this crisis of the fate of Europe, heaven, for the punishment of our offences, has committed the management of the affairs of nations. She was more politic than her allies, and as honest.

Catherine II. after a reign of 34 years, during all which time she enjoyed an uninterrupted flow of excellent health, complained, on the 4th of November, O. S. towards the evening, of some slight pain in the bowels, which usually accompanied a gentle diarrhoea to which she was occasionally subject, and which she regarded, with much reason, as a principal cause of her continual health. Next morning, November 5th, O. S. her principal femme de chambre, Maria Savishna, made the usual inquiries concerning her majesty's health, and how she had passed the night, when Catherine assured her that she never was better, nor had ever enjoyed a more sound repose, desiring, as she lay yet in bed, to know what sort of weather reigned abroad; and being answered, a gentle frost of two degrees, with snow, her majesty exclaimed, that she could have almost divined that to be the case, as she commonly slept best in frosty weather. The empress being got up and dressed, went into her cabinet, after drinking a dish of coffee, to pass some time, according to her constant custom, in writing, till the hour of the arrival of her ministers to transact business. About ten o'clock in the forenoon, the first valet de chambre Zachari, being returned from executing a little commission on which he had been sent (with papers to prince Zuboff, grand master of the artillery, &c.) not finding her majesty in her cabinet, after waiting an unusual time for her coming out of her most private closet, in an inner room, opened the door, as if to go through the large chamber in which it stood, in one corner, within a kind of vene-

rian tent, was surpris'd to see her majesty's feet sticking out of the closet door, having apparently been struck with the fit of apoplexy that killed her, whilst seated on the stool within, and slid down from it in this position, as her body was found lying between that and the wall, while her feet, as said above, pushed open the door and appeared without. She languish'd till about ten at night on the 6th, when she expired, without having shewn the least sign of sensibility from the moment of the accident. On opening her head, a small blood-vessel was found burst, the immediate cause of her death. The faculty, proceeding to open the corpse, found a couple of small gall stones in the gall bladder, but which could have had little share in the death of the empress.

Some were of opinion that she only fainted on the stool, and that the blood vessel was burst by the fall.—But such a supposition seem'd to the rest unnecessary, as an extravasation of blood is common in apoplexies.

The day following the new emperor made his public entry into St. Peterburgh, amidst the acclamations of all ranks of people. What measures may be pursued by a prince whose talents have never yet, at the age of 42 been called forth either in the cabinet or the field, on coming suddenly from retreat and silence, into the disposal of the treasures and power of that immense empire, it is impossible at present to divine; but from the general character of *Paul Petrovitch*, it may be presumed that he will take that part in the present crisis which will be most favourable to the cause of humanity, by offering his mediation to the belligerent powers, for putting a stop to the horrid ravages of the present cruel and flagitious war.

INTRODUCTION

T O

PAINE's AGRARIAN JUSTICE.

TO preserve the benefits of what is called civilized life, and to remedy, at the same time, the evil it has produc'd, ought to be considered as one of the first objects of reformed legislation.

Whether that state that is proudly, perhaps erroneously, cal-

led civilization, has promoted or most injured the general happiness of man, is a question that may be strongly contested.— On one side, the spectator is dazzled by splendid appearances; on the other, he is shocked by extremes of wretchedness; both of which he has erected. The most affluent and the most miserable of the human race are to be found in the countries that are called civilized.

To understand what the state of society ought to be, it is necessary to have some idea of the natural and primitive state of man; such as it is this day among the Indians of North America. There is not, in that state, any of those spectacles of human misery which poverty and want present to our eyes, in all the towns and streets of Europe. Poverty, therefore, is a thing created by that which is called civilized life. It exists not in the natural state. On the other hand, the natural state is without those advantages which flow from Agriculture, Arts, Sciences, and Manufactures.

The life of an Indian is a continual holiday, compared with the poor of Europe; and, on the other hand, it appears to be abject when compared to the rich. Civilization, therefore, or that which is so called, has operated, two ways, to make one part of society more affluent, and the other part more wretched, than would have been the lot of either in a natural state.

It is always possible to go from the natural to the civilized state, but it is never possible to go from the civilized to the natural state. The reason is, that man, in a natural state, subsisting by hunting, requires ten times the quantity of land to range over, to procure himself sustenance, than would support him in a civilized state, where the earth is cultivated. When therefore a country becomes populous by the additional aids of cultivation, arts, and science, there is a necessity of preserving things in that state; because without it, there cannot be sustenance for more, perhaps, than a tenth part of its inhabitants. The thing therefore now to be done, is, to remedy the evils, and preserve the benefits, that have arisen to society, by passing from the natural to that which is called the civilized state.

Taking then the matter up on this ground, the first principle of civilization ought to have been, and ought still to be, that the condition of every person born into the world, after a state of civilization commences, ought not to be worse than if he had been born before that period. But the fact is, that the condition of millions, in every country in Europe, is far worse than if they had been born before civilization began, or had been born among

the Indians of North America of the present day. I will shew how this fact has happened.

It is a position not to be controverted, that the earth, in its natural uncultivated state, was, and ever would have continued to be, the *Common Property of the Human Race*. In that state every man would have been born to property. He would have been a joint life proprietor with the rest in the property of the soil, and in all its natural productions, vegetable and animal.

But the earth, in its natural state, as before said, is capable of supporting but a small number of inhabitants compared with what it is capable of doing in a cultivated state. And as it is impossible to separate the improvements made by cultivation, from the earth itself, upon which that improvement is made, the idea of landed property arose from that inseparable connection; but it is nevertheless true, that it is the value of the improvement only, and not the earth itself, that is individual property. Every proprietor therefore of cultivated land, owes to the community a *ground-rent*; for I know no better term to express the idea by, for the lands which he holds: and it is from this ground rent that the fund proposed in this plan is to issue.

It is deducible, as well from the nature of the thing, as from all the histories transmitted to us, that the idea of landed property commenced with cultivation, and that there was no such thing as landed property before that time. It could not exist in the first state of man, that of hunters. It did not exist in the second state, that of shepherds: Neither Abraham, Isaac, Jacob, nor Job, so far as the history of the bible may be credited in probable things, were owners of land. Their property consisted, as always enumerated, in flocks and herds, and they travelled with them from place to place. The frequent contentions, at that time, about the use of a well in a dry country of Arabia, where those people lived, shew also there was no landed property. It was not admitted that land could be located as property.

There could be no such thing as landed property originally. Man did not make the earth, and, though he had a natural right to *occupy* it, he had no right to *locate* as *his property* in perpetuity any part of it: neither did the Creator of the earth open a land-office, from whence the first title-deeds should issue. From whence then arose the idea of landed property? I answer as before, that when cultivation began, the idea of landed property began with it, from the impossibility of separating the

improvement of cultivation from the earth itself, upon which that improvement was made. The value of the improvement so far exceeded the value of the natural earth, at that time, as to absorb it; till in the end, the common right of all became confounded into the cultivated right of the individual. But they are, nevertheless, distinct species of rights, and will continue to be so as long as the earth endures.

It is only by tracing things to their origin that we can gain rightful ideas of them, and it is by gaining such ideas that we discover the boundary that divides right from wrong, and teaches every man to know his own. I have entitled this tract *Agrarian Justice*, to distinguish it from *Agrarian Law*. Nothing could be more unjust than Agrarian Law in a country improved by cultivation; for though every man, as an inhabitant of the earth, is a joint proprietor of it in its natural state, it does not follow that he is a joint proprietor of cultivated earth. The additional value made by cultivation, after the system was admitted, became the property of those who did it, or who inherited from them, or who purchased it. It had originally an owner. Whilst, therefore, I advocate the right, and interest myself in the hard case of all those who have been thrown out of their natural inheritance by the introduction of the system of landed property, I equally defend the right of the possessor to the part which is his.

Cultivation is, at least, one of the greatest natural improvements ever made by human invention. It has given to created earth a tenfold value. But the landed monopoly, that began with it, has produced the greatest evil. It has dispossessed more than half the inhabitants of every nation of their natural inheritance, without providing for them, as ought to have been done, as an indemnification for that loss, and has thereby created a species of poverty and wretchedness that did not exist before.

In advocating the case of the persons thus dispossessed, it is a right and not a charity that I am pleading for. But it is that kind of right, which, being neglected at first, could not be brought forwards afterwards, till heaven had opened the way by a revolution in the system of government. Let us then do honour to revolutions by justice, and give currency to their principles by blessings.

Having thus, in a few words, opened the merits of the case, I proceed to the plan I have to propose, which is,

To create a National Fund, out of which there shall be

paid to every person, when arrived at the age of twenty-one years, the sum of Fifteen Pounds sterling, as a compensation in part, for the loss of his or her natural inheritance, by the introduction of the system of landed property.

AND ALSO,

The sum of Ten Pounds per annum, during life, to every, person now living, of the age of fifty years, and to all others as they shall arrive at that age.

FOR THE

MEANS BY WHICH THE FUND IS TO BE CREATED

We refer the Reader to the work itself.

WITTY ANECDOTE

OF AN

E A R L O F S T. A L B A N ' S .

THIS earl, who was secretary to queen Henrietta Maria in all her misfortunes, found himself at the restoration but in an indifferent condition.

Happening once to make one in a party of pleasure, with his majesty, king Charles II, when all distinctions were laid aside; a stranger came with an important suit for an employment, just vacant and of great value. The king ordered him to be admitted to his presence, and the earl to personate his majesty.

The gentleman made his addresses accordingly, enumerated his services to the royal family, and hoped such a place would not be thought too great a reward for them.

By no means, replied the earl, and I am extremely concerned, that as soon as I heard of the vacancy, I conferred it on my faithful friend, there, the earl of St. Alban's, (pointing to the king) who had constantly followed the fortunes both of my father and myself; and hitherto only enjoyed my favour in return,

But when any thing of this kind happens again, worthy your acceptance, pray let me see you again.

The gentleman withdrew. The king smiled at the jest, and confirmed the grant.—— Thus the earl owed that to chance and quickness of thought, which the most faithful services could never procure them.

REMARKABLE INSTANCE OF

PENETRATION AND ADVICE.

(*A Chinese Story.*)

THERE was a certain intendant of a province in that empire, who, out of regard to a particular friend of his, made him chief justice of the city where he resided. It happened that this intendant of a sudden became inaccessible; and under pretence of an indisposition, would neither do business, or be seen. The chief justice was extremely concerned at this behaviour: he came often to his house, but was denied admittance; at last, however, it was granted him, and when he entered, he found the intendant in a very melancholy posture. He therefore entreated his friend not to conceal from him the true state of his condition, and the real cause of his melancholy; awhile the intendant resisted the intreaties of his kind visitant, but at last he told him that he lost the imperial seal out of his cabinet, which yet remained locked, and had no marks of violence, and was thereby disabled from doing any thing, and also cut off from all hopes of receiving this necessary instrument of his office. The chief justice bid him keep up his spirits; and, instead of despairing, apply the great abilities, he was known to possess, to the contriving some means to get the seal again. The intendant sighed, and said it was impossible. The chief justice asked him whether he had any potent enemy? "Yes," said the intendant, "the governor of this city bears strong antipathy to me, because a friend of his missed the employment I now hold." "Very well," said the chief justice, "then I have thought of a method to set all this matter right; do you cause the most valuable part of your effects to be brought into your

inner apartments, and, as soon as they are safe, let the outward part of your palace be secretly set on fire; the governor, as it is duty, will be forced to come to your assistance. As soon as he appears, deliver him the cabinet: if it was he who caused it to be stolen he will be glad to restore it; and, at all events, the blame will lie at his door, not your's." The intendant instantly pursued his friend's scheme; the fire drew the governor thither, as they expected, the cabinet was delivered to him in a seeming fright, and the next day, when the danger was over, the intendant sending for it again, found the seal replaced; for the governor finding himself over-reached, wisely compounded by this return of the seal for the fraud he had committed in procuring it to be stolen. And thus the calmness of the chief justice proved a remedy, where a man of superior parts, but without constancy of mind, threw up all hopes, and abandoned himself to a wild despair.

MIRACLES OF ART.

THE first is as follows, which is taken from Baker's book, entitled, *The microscope made easy*. Dr. Power says, he saw a golden chain at Tridescants, of three hundred links, not more than an inch in length, fastened to, and pulled away by a flea; and I myself (Mr. Baker) have seen very lately near Durham-yard, in the Strand, and have examined with my microscope, a chaife (made by Mr. Boverick, a watch-maker), having four wheels, with all the proper apparatus belonging to them, turning readily on their axles; together with a man sitting in the chaife, all formed of ivory and drawn along by a flea without any seeming difficulty. I weighed it with the greatest care I was able, and found the chaife, man, and flea were barely equal to a single grain. I weighed also at the same time, and placed a brass chain, made by the same hand, about two inches long, containing two hundred links, with a hook at one end, and a padlock and a key at the other, and found it less than the third part of a grain.

Mr. Baker gives another curious account, p. 296, I have, (says he) since my writing the above, seen (made by the same

artist) a quadrille table, a looking-glass, twelve chairs, with skeleton backs, two dozen of plates, six dishes, a dozen of knives, and as many forks, twelve spoons, two salts, a frame and castors, together with a gentleman and lady, and footman, all contained in a cherry-stone, and not filling much more than half of it.

We are told that one Oswald Nerlinger made a cup of a pepper-corn, which had twelve hundred other little cups, all turned in ivory, each of them being guilt on the edges and standing upon a foot, and that so far from being crowded or wanting room, the pepper-corn could have held four hundred more.

THE GREAT BENEFIT OF INDUSTRY.

A GENTLEMAN who was possessed of an estate in land of about two hundred pounds per annum, kept the whole a great while in his own hands: but found, notwithstanding all his care and industry, that he still run behind hand; and at length was under a necessity of selling half of his estate to pay his debts.

Having put his resolution into practice, he let the remainder to a farmer at an annual rent on a lease for twenty one years, which his tenant thriving upon, and coming before the expiration of his lease to pay his rent, he asked his landlord, if he would sell the land he rented of him? Why, answered the landlord will you buy it? Yes, replied the farmer, if you are willing to part with it. That is very strange, says the landlord: prythee tell me how it should come to pass, that I could not live upon twice so much, being my own, and you upon one half of it, and though you pay rent for it, are able in less than twenty years to buy it. O sir, said the farmer, a few words makes the difference; when any thing was to be done, you said, Go and do it, and lay in bed, or took pleasure the while: but I always said, Come, let us go and do it, and both assisted, and saw my business done myself.

ORIGINAL OF THE ANNUAL

CEREMONY OF THE DOGE OF VENICE, MARRYING THE ADRIATIC SEA.

DURING the reign of Ziani, doge of Venice, the singular ceremony of espousing the sea was first instituted.

Pope Alexander the Third, to avoid the resentment of the emperor Frederic Barbarossa, had taken refuge at Venice, and was protected by that state. The emperor sent a powerful fleet against it, under the command of his son Otho. Ziani met him with the fleet of Venice. A very obstinate engagement ensued, in which the Venetians were victorious. The doge returned in triumph, with thirty of the enemy's vessels, in one of which was their commander Otho. All the inhabitants of Venice rushed to the sea-shore, to meet their victorious doge, the pope himself came attended by the senate and clergy. After embracing Ziani, his holiness presented him with a ring, saying, with a loud voice, "Take this ring; use it as a chain to retain to the sea, henceforth, in subjection to the Venetian empire: espouse the sea with this ring, and let the marriage be solemnised annually, by you and your successors, to the end of time, that the latest posterity may know that Venice has acquired the empire of the waves, and that the sea is subjected to you as a wife is to her husband."

As this speech came from the head of the church, people were not surprised to find it a little mysterious; and the multitude, without considering whether it contained much reason or common sense, received it with the greatest applause. The marriage has been regularly celebrated every year since that time.

ARTIFICIAL METHOD OF HATCHING EGGS.

THE art of hatching chickens by means of ovens has long been practised in Egypt; but it is there only known to the inhabitants of a single village named Berme, and to those that live at a small distance from it. Towards the beginning of autumn they scatter themselves all over the country; where each person among them is ready to undertake the management of an oven, each of which is of a different size; but, in general, they are capable of containing from forty to fourscore thousand eggs. The number of these ovens placed up and down the country is about 386, and they usually keep them working for about six months: as, therefore, each brood takes up in an oven, as under a hen, only twenty-one days, it is easy in every one of them to hatch eight different broods of chickens. Every Bermean is under the obligation of delivering to the person who intrusts him with an oven, only two-thirds of as many chickens as there have been eggs put under his care; and he is a gainer by this bargain, as more than two-thirds of the eggs usually produce chickens. In order to make a calculation of the number of chickens yearly hatched in Egypt, it has been supposed that only two-thirds of the eggs are hatched, and that each brood consists of at least 30,000 chickens; and thus it would appear that the ovens of Egypt give life yearly to at least 92,640,000 of these animals.

This useful and advantageous method of hatching eggs has been lately discovered in France by the ingenious Mr. Reaumur, who, by a number of experiments, has reduced the art to certain principles. He found by experience, that the heat necessary for this purpose is nearly the same with that marked 32 on his thermometer, or the marked 96 on Fahrenheit's. This degree of heat is nearly that of the skin of the hen, and, what is remarkable, of the skin of all other domestic fowls, and probably of all other kinds of birds. The degree of heat which brings about the development of the cygnet, the gosling, and the turkey-pout, is the same as that which fits for hatching the canary-songster, and, in all probability, the smallest humming bird: the difference is only in the time during which this heat ought to be communicated to the eggs of different birds; it will bring the canary bird to perfection in eleven or twelve days, while the turkey-pout will require twenty-seven or twenty-eight.

After many experiments, Mr. Reaumur found, that stoves heated by means of a baker's oven, succeeded better than those

made hot by layers of dung : and the furnaces of glass-houses and those of the melters of metals, by means of pipes to convey heat into a room, might, no doubt, be made to answer the same purpose. As to the form of the stoves, no great nicety is required. A chamber over an oven will do very well. Nothing more will be necessary but to ascertain the degree of heat; which may be done by melting a lump of butter of the size of a walnut, with half as much tallow, and putting it into a phial. This will serve to indicate the heat with sufficient exactness; for when it is too great, this mixture will become as liquid as oil; and when the heat is too small, it will remain fixed in a lump: but it will flow like a thick syrup, upon inclining the bottle, if the stove be of a right temper. Great attention therefore should be given to keep the heat always at this degree, by letting in fresh air if it be too great, or shutting the stove more close if it be too small: and that all the eggs in the stove may equally share the irregularities of the heat, it will be necessary to shift them from the sides to the centre; and thus to imitate the hens, who are frequently seen to make use of their bills, to push to the outer parts those eggs that were nearest to the middle of their nests, and to bring into the middle such as lay nearest the sides.

Mr. Reaumur has invented a sort of low boxes, without bottoms, and lined with furs. These, which he calls artificial parents, not only shelter the chickens from the injuries of the air, but afford a kindly warmth, so that they presently take the benefit of their shelter as readily as they would have done under the wings of a hen. After hatching, it will be necessary to keep the chickens, for some time, in a room artfully heated and furnished with these boxes; but afterwards they may be safely exposed to the air in the court-yard, in which it may not be amiss to place one of these artificial parents to shelter them if there should be occasion for it.

As to the manner of feeding the young brood, they are generally a whole day after being hatched, before they take any food at all; and then a few crumbs of bread may be given them for a day or two, after which they will begin to pick up insects and grubs for themselves.

But to save the trouble of attending them, capons may be taught to watch them in the same manner as hens do. Mr. Reaumur assures, that he has seen above two hundred chickens at once, all led about and defended only by three or four such capons. Nay, cocks may be taught to perform the same office; which they, as well as the capons, will continue to do all their lives after.

A R C A D I A.

FROM THE STUDIES OF NATURE.

(Continued from page 231.)

T *Omfi.* THAT young Druid who had discovered so much sensibility to my afflictions, attended all our lessons of instruction. "From your intelligence," said he to us, "and from your beneficence, I am tempted to believe you some of the superior Gods; but from the ills which you have endured, I perceive that you are only men like ourselves. You must, undoubtedly, have contrived the means of climbing up into Heaven; or the inhabitants of the celestial regions must have descended into highly favoured Egypt, to communicate to you so many benefits, and so much illumination. Your arts and sciences surpass our understanding, and can be the effects only of a power divine. You are the darling children of the superior Gods: as for us, we are abandoned of *Jupiter* to the infernal deities. Our country is covered with unproductive forests, inhabited by maleficent genii, who disseminate through the whole of our existence, discord, civil broils, terrors, ignorance, and mischievous opinions. Our lot is a thousand times more deplorable than that of the beasts, which, clothed, lodged, and fed by the hand of nature, follow undeviatingly their instinct, without being tormented by the fears of hell."

"The Gods," replied *Cephas*, have not been unjust to any country, nor to any one individual. Every country possesses blessings peculiar to itself, and which serve to keep up a communication among all nations, by a reciprocal interchange of commodities. Gaul contains the metals which Egypt wants; her forests are more beautiful; her cattle yield milk in greater abundance; and, the fleeces of her sheep are greater in quantity, and give a finer wool. But wheresoever the habitation of man is fixed, his portion is always far superior to that of beasts, because he is endowed with a reason which expands in proportion to the obstacles which it surmounts, and because he alone of animals is capable of applying to his own use means which nothing can resist, such as fire. Thus, *Jupiter* has bestowed upon him empire over the earth, by illuminating his reason with the intelligence of nature.

herself, and by confiding him alone to that element which is her prime moving principle."

Cephas afterwards talked to *Omfi*, and to the Gauls, of the rewards prepared, in the world to come, for virtue and beneficence, and the punishments laid up in store for vice and tyranny; of the metempsychosis, and the other mysteries of the religion of Egypt, as far as a stranger is permitted to be instructed in them. The Gauls, consoled by his discourse, and enriched by our presents, called us their benefactors, their fathers, the true interpreters of the Gods. King *Bardus* thus addressed us: "I will adore *Jupiter* alone. As *Jupiter* loves mankind, he must afford particular protection to Kings to whom the felicity of whole nations is entrusted. I will likewise pay homage to *Isis*, who has brought down his benefits to the earth, that she may present the vows of my people to the sovereign of the Gods." At the same time, he gave orders to rear a temple to *Isis*, at some distance from the city, in the midst of the forest; to erect her statue in it with the infant *Orus* in her arms, such as we had brought it with us in our vessel; to honour her with all the sacred ceremonies of Egypt; and that her priestesses, clothed in linen, should night and day adore her with songs, and by a life of purity, which exalts man to the Gods.

He afterwards expressed a wish to be instructed in reading and tracing the Ionic characters. He was so struck with the utility of letters, that transported with delight, he sung the following strains.

"Behold the magic characters which have power to recal the dead from the dark recesses of the tomb. They inform us what our fathers thought a thousand years ago; and a thousand years hence, they will be instructing our children what we think at this day. There is no arrow that flies so far, neither is there any lance so strong. They can reach a man though entrenched on the summit of a mountain; they penetrate into the head though fortified with the helmet, and force their way to the heart in defiance of the cuirass. They calm seditions, they administer sage counsels, they conciliate affection, they comfort, they strengthen; but in the hands of a wicked man, they produce quite an opposite effect."

"My son," said this good king to me, one day, "Are the moons of thy country more beautiful than ours? Hast thou remaining in Egypt any object of regret? Thou hast brought to us from thence all the best of human blessings: plants, arts and sciences. All Egypt ought to be here for thy sake. Continue to live with us. After my death thou shalt reign over the Gauls. I have

no child, except an only daughter named Gotha: to thee I will give her in marriage. A whole people, believe me, is of more value than one family, and a good wife than the land of one's nativity. Gotha's residence is in that island below, the trees of which are visible from this spot; for it is proper that a young woman should be brought up remote from men, and especially at a distance from the courts of kings."

The desire of making a nation happy suspended in me the love of country. I consulted *Gepbas* on the subject, who adopted the views of the king. I besought that prince, therefore, to permit me to be conducted to the place of his daughter's habitation, that, in conformity to the custom of the Egyptians, I might endeavour to render myself agreeable to the person who was one day to be the partner of my pains and of my pleasures. The king gave orders to an aged female, who came every day to the palace for provisions to Gotha, to conduct me to her presence. The ancient lady made me embark with her in a barge loaded with necessaries; and committing ourselves to the course of the stream, we landed, in a very little while, on the island where the daughter of king *Bardus* resided. This island was called the Isle of Swans, because the birds of that name resorted thither in the spring, to make their nests among the reeds that surrounded its shores, and which, at all seasons, fed on the *anserina potentilla* produced there in great abundance. On our landing, we perceived the princess seated under a clump of alder trees, in the midst of a down, yellowed all over with the flowers of the *anserina*. She was encompassed with swans, which she called to her, by scattering among them the grains of oats. Though she was under the shade of the trees, she surpassed those birds in whiteness, from the purity of her complexion, and the fairness of her ermine robe. Her hair was of the most beautiful black; and she wore it encircled, as well as her robe, with a red coloured ribband. Two women, who attended her at some distance, advanced to meet us. The one tied our barge to the branches of a willow; and the other, taking me by the hand, presented me to her mistress. The young princess made me sit down by her on the grass; after which she invited me to partake with her of some flower of millet boiled, of a duck roasted on the bark of the birch-tree, with goat milk in the horn of an elk. She then waited, in modest silence, till I should explain to her the intention of my visit.

Having tasted, in compliance with the custom, the dishes presented to me, I addressed her thus: "O beautiful *Gotha*, I aspire to the honour of being son-in-law to the king, your father, and I

visit you with his consent, to know whether my suit will be agreeable to you?"

The daughter of king *Bardus*, with downcast looks, replied: "O stranger! I have been demanded in marriage by many ladies, who are, from day to day, making my father magnificent presents, in the hope of obtaining my hand; but no one of them possesses my affection. Fighting is the only art which they understand. As for thee, I believe, if thou becomest my husband, thou wilt make my happiness thy study, since thou already hast devoted thyself to the happiness of my people. Thou wilt instruct me in the arts of Egypt, and I shall become like unto the good *Ihs* of thy country, whose name is mentioned with such profound respect all over Gaul."

After she had thus spoken, she attentively considered the different parts of my habit, admired the fineness of their texture, and made her women examine them, who lifted up their eyes to heaven in astonishment. After a short pause, looking at me, she thus proceeded: "Though thou comest from a country replenished with every species of wealth, and every production of ingenuity, do not imagine that I am in want of any thing, and that I myself am destitute of intelligence. My father has trained me up in the love of labour, and he causes me to live in the greatest abundance of all things."

At the same time, she introduced me into her palace, where twenty of her women were employed in plucking river-fowls, to make, for her, ornaments and robes of their plumage. She shewed me baskets and mats of very delicate rushes, woven by her own hand; vessels of fine pewter in great quantities; a hundred skins of wolves, martens, and foxes; with twenty bear-skins. "All this treasure," said she to me, "shall be thine, if thou espoudest me; but upon these conditions, that thou takest no other wife but me; that thou shalt not oblige me to labour the ground, nor to go in quest of the skins of the deer and of the buffaloes which thou mayest kill in hunting in the forests; for such tasks are imposed by husbands on their wives, in these countries, but which I do not at all like; and that, if at length thou becomest tired of living with me, thou shalt replace me in this isle, whither thou hast come to woo me, and where my pleasure consists in feeding the swans, and in chanting the praises of *Seine*, the nymph of *Ceres*."

I smiled within myself at the simplicity of the daughter of king *Bardus*, and at sight of what she denominated treasure; but as the true riches of a wife consist in the love of industry, candor,

frankness, gentleness, and that there is no dowry once to be compared to these virtues, I replied to her: "O beautiful *Gotba*, marriage among the Egyptians is a legal union, a mutual interchange of possessions, and of sorrows; thou shalt be dear to me as the better half of myself." I then made her a present of a skein of flax, which grew, and was prepared in the gardens of the king, her father. She received it with delight, and said to me: "My friend, I will spin this flax, and have it weaved into a robe for the day of my espousals." She presented me, in her turn, with this little dog which you see, so covered over with hair, that his eyes are scarcely discernible. She said to me: "The name of this dog is *Gallus*; he is descended from a race remarkable for their fidelity. He will follow thee wheresoever thou goest, over the land, over the snow, and into the water. He will accompany thee in the chase, nay, to the field of battle. He will be to thee, at all seasons, a faithful companion, and a symbol of my affection." As the day was drawing to a close, she reminded me that it was time to retire, desiring me, in future, not to come down along the current of the river, but to travel by land on the banks, till I came opposite to her island, where her women should be in waiting to ferry me over, and thus conceal our mutual felicity from jealous eyes. I took my leave of her, and returned to my home, forming in my own mind, as I went on my way, a thousand agreeable projects.

One day as I was going to visit her, through a path cut out in the forest, in compliance with the advice which she had given me, I met one of the principal Iarles, attended by a great number of his vassals. They were armed as if they had been in a state of war. For my part, I wore no armour, like a man who was at peace with all the world, and whose mind was occupied only with the reveries of love. The Iarle advanced toward me with a haughty air, and thus accosted me: "What seekest thou in this country of warriors, with these womanish arts of thine? Meane'st thou to teach us how to spin flax, and expectest thou to obtain the beauteous *Gotba* as thy recompense? My name is *Torstan*. I was one of the companions of *Carnut*. I have been engaged in twenty-two battles by sea, and have come off victorious in thirty single combats. Thrice have I fought with *Vittiking*, that renowned prince of the North. I am going to carry thy hairy scalp, and lay it at the feet of the God *Mars*, from whom thou madest thy escape, and to quaff from thy scull the milk of my flocks."

After an address so brutal, I apprehended that the barbarian

was about to assassinate me; but uniting magnanimity to ferociousness, he took off his head piece and cuirass, which were of bull's hide, and presenting me two naked swords, desired me to make my choice.

It was useless to think of reasoning with a man under the influence of jealousy and madness. I secretly invoked the aid of *Jupiter*, the protector of strangers; and having chosen the shorter, but the lighter of the two swords, though I had scarcely strength to wield it: a dreadful combat ensued, while his vassals surrounded us as witnesses expecting to see the earth reddened either with the blood of their chieftain, or with that of their guest.

My intention at first was to disarm my enemy, in the view of saving his life, but he did not leave this in my option. Rage transported him beyond all the bounds of prudence. The first blow which he aimed at me, carried off a huge splinter from a neighbouring oak. I shunned the blow, by stooping down my head. This movement redoubled his insolence. "Wert thou," exclaimed he, "to stoop down to hell, thou shouldest not escape me." Then, taking his sword in both hands, he fell furiously upon me; but *Jupiter* preserving my senses in complete tranquility, I parried with the back of my sword the stroke with which he was going to fell me to the ground, and presenting to him the point, he violently rushed upon it, and run himself through the breast. Two streams of blood issued at once from the wound and from his mouth; he fell backward, the sword dropped from his hands, he raised his eyes to Heaven, and expired. His vassals immediately encompassed his body, uttering loud and horrid cries. But they suffered me to depart without the least molestation; for generosity is a prominent character in those barbarians. I retired to the city, sadly deploring my victory.

(To be continued.)

ON MADNESS.

(FROM THE STUDIES OF NATURE.)

THERE is another class of mankind, still more worthy of compassion, because they are innocent: I mean persons deprived of the use of reason. They are shut up; and they seldom fail of

consequence, to become more insane than they were before. I shall, on this occasion, remark, that I do not believe there is through the whole extent of Asia, China however excepted, a single place of confinement for persons of this description. The Turks treat them with singular respect; whether it be that Mahomet himself was occasionally subject to mental derangement, or whether from a religious opinion they entertain, that as soon as a madman sets his foot into a house, the blessing of God enters it with him. They delay not a moment to set food before him, and caress him in the tenderest manner. There is not an instance known of their having injured any one. Our madmen, on the contrary, are mischievous, because they are miserable. As soon as one appears in the streets, the children, themselves already rendered miserable by their education, and delighted to find a human being, on whom they can vent their malignity with safety, pelt him with stones, and take pleasure in working him up into a rage. I must farther observe, that there are no madmen among savages; and that I could not wish for a better proof that their political constitution renders them more happy than polished nations are, as mental derangement proceeds only from excessive chagrin.

The number of insane persons under confinement is, with us, enormously great. There is not a provincial town, of any considerable magnitude, but what contains an edifice destined to this use. Their treatment in these is surely an object of commiseration, and loudly calls for the attention of government, considering that if after all they are no longer citizens, they are still men, and innocent men too. When I was pursuing my studies at Caen, I recollect having seen, in the madman's ward, one shut up in dungeons, where they had not seen the light for fifteen years. I one evening accompanied into some of those dismal caverns, the good Cure de S. Martin, whose boarder I then was, and who had been called to perform the last duties of his office to one of those poor wretches, on the point of breathing his last. He was obliged, as well as I, to stop his nose all the time he was by the dying man; but the vapour which exhaled from his dunghill was so infectious, that my clothes retained the smell for more than two months, nay, my very linen, after having been repeatedly sent to the washing. I could quote traits of the mode of treatment of those miserable objects, which would excite horror. I shall relate only one, which is still fresh in my memory.

Some years ago, happening to pass through l'Aigle, a small town in Normandy, I strolled out about sun-set, to enjoy a little

fresh air. I perceived, on a rising ground, a convent most delightfully situated. A monk, who stood porter, invited me in to see the house. He conducted me through an immense court, in which the first thing that struck my eye, was a man of about forty years old, with half a hat on his head, who advanced directly upon me, saying, "Be so good as stab me to the heart; be so good as to stab me to the heart." The monk, who was my guide, said to me, "Sir, don't be alarmed; he is a poor captain, who lost his reason, on account of an unmilitary preference that passed upon him in his regiment."

"This house, then," said I to him, "serves as a receptacle for lunatics:" "Yes," replied he, "I am superior of it." He walked me from court to court, and conducted me into a small enclosure, in which were several little cells of mason work, and where we heard persons talking with a good deal of earnestness. There we found a canon in his shirt, with his shoulders quite exposed, conversing with a man of fine figure, who was seated by a small table, in front of one of those little cells. The monk went up to the poor canon, and with his full strength, applied a blow of his fist to the wretch's naked shoulder, ordering him, at the same time, to turn out. His comrade instantly took up the monk, and emphatically said to him: "Man of blood, you are guilty of a very cruel action. Do not you see that this poor creature has lost his reason?" The monk, struck dumb for the moment, bit his lips, and threatened him with his eyes. But the other, without being disconcerted, said to him: "I know I am your victim; you may do with me whatever you please." Then addressing himself to me, he shewed me his two wrists, galled to the quick by the iron manacles with which he had been confined.

"You see, Sir," said he to me, "in what manner I am treated!" I turned to the monk, with an expression of indignation at a conduct so barbarous. He coolly replied: "Oh! I can put an end to all his fine reasoning in a moment." I addressed, however, a few words of consolation to the unfortunate man, who, looking at me with an air of confidence, said, "I think, Sir, I have seen you at S. Hubert, at the house of M. the *mareschal de Broglie*." "You must be mistaken, Sir," replied I, "I never had the honour of being at the *mareschal de Broglie's*." Upon that, he instituted a process of recollection, respecting the different places where he thought he had seen me, with circumstances so accurately detailed, and clothed with such appearances of probability, that the monk, nettled at his well-merited reproaches, and at the good sense which he displayed, thought proper to interrupt his

conversation, by introducing a discourse about marriage, the purchase of horses, and so on. The moment that the chord of his insanity was touched, his head was gone. On going out, the monk told me, that this poor lunatic was a man of very considerable birth. Some time afterward, I had the pleasure of being informed, that he had found means to escape from his prison, and had recovered the use of his reason.

A great many physical remedies are employed for the cure of madness; and it frequently proceeds from a moral cause, for it is produced by chagrin. Might there not be a possibility to employ, for the restoration of reason to those disordered beings, means directly opposed to those which occasioned the loss of reason; I mean, mirth, pleasure, and, above all, the pleasures of music? We see, from the instance of *Saul*, and many others of a similar nature, what influence music possesses for re-establishing the harmony of the soul. With this ought to be united treatment the most gentle, and care to place the unhappy patients, when visited with paroxysms of rage, not under the restraint of fetters, but in an apartment matted round, where they could do no mischief, either to themselves or others. I am persuaded that, by employing such humane precautions, numbers might be restored, especially if they were under the charge of persons who had no interest in perpetuating their derangement; as is but too frequently the case, with respect to families who are enjoying their estates, and houses of restraint, where a good board is paid for their detention. It would likewise be proper, in my opinion, to commit the care of men disordered in their understanding, to females, and that of females to men, on account of the mutual sympathy of the two sexes for each other.

JUSTICE AND SAGACITY CONQUERING FRAUD AND PERJURY.

*Exemplified in the Conduct of Sir Matthew Hale, Lord
Chief Justice of the King's Bench in the Reign of King
CHARLES II.*

A GENTLEMAN of about 500l. a year estate, in the eastern part of England, had two sons. The eldest had a rambling disposition. He took a place in a ship and went abroad; after

several years his father died. The younger son destroyed his father's will, and seized upon the estate. He gave out that his eldest brother was dead, and bribed some false witnesses, to attest the truth of it. In a course of time, the eldest brother returned; he came home in miserable circumstances. His youngest brother repulsed him with scorn, told him that he was an impostor and a cheat, and asserted that his real brother was dead long ago, and he could bring witnesses to prove it. The poor fellow having neither money nor friends was in a most dismal situation. He went round the parish making bitter complaints, and at last he came to a lawyer; who when he had heard the poor man's mournful story, replied to him in this manner:—"You have nothing to give me: if I undertake your cause and lose it, it will bring me into very foul disgrace, as all the wealth and evidence is on your brother's side. But however, I will undertake your cause upon this condition:—You shall enter into obligations to pay me a thousand guineas, if I gain the estate for you. If I lose it I know the consequence, and I venture upon it with my eyes open." Accordingly he entered an action against the younger brother, and it was agreed to be tried at the next general assizes at Chelmsford in Essex.

The lawyer having engaged in the cause of the poor man, and stimulated by the prospect of a thousand guineas, set his wits to work to contrive the best methods to gain his end. At last he hit upon this happy thought, that he would consult the first of all the judges, Lord Chief Justice Hale. Accordingly he flew up to London, and laid open the cause, in all its circumstances. The judge, who was the greatest lover of justice, heard the case patiently and attentively, and promised him all the assistance in his power. (It is very probable that he opened his whole scheme and method of proceeding, enjoining the utmost secrecy.) The judge contrived matters in such a manner as to have finished all his business at the King's Bench before the assizes begun at Chelmsford, and ordered either his carriage or horses to convey him down very near the seat of the assizes. He dismissed his man and his horses, and sought out for a single house. He found one occupied by a miller. After some conversation, and making himself quite agreeable, he proposed to the miller to change clothes with him. As the judge had a very good suit on, the man had no reason to object. Accordingly the judge shifted himself from top to toe, and put on a complete suit of the miller's best. Armed with the miller's hat and shoes, and stick, away he marches to Chelmsford; he had procured good lodgings to his liking, and waited for the as-

sizes that should come on next day. When the trials came on, he walked like an ignorant country-fellow backwards and forwards along the county-hall. He had a thousand eyes within him, and when the court began to fill, he soon found out the poor fellow that was the plaintiff. As soon as he came into the hall, the miller drew up to him:—"Honest friend, said he, how is your cause like to go to-day?"—"Why, replied the plaintiff, my cause is in a very precarious situation, and if I lose it, I am ruined for life."—"Well, honest friend, replied the miller, will you take my advice? I will let you into a secret which perhaps you do not know; every jurymen has the right and privilege to except against any one jurymen through the whole twelve; now do you insist upon your privilege, without giving a reason why, and, if possible, get me chosen in his room, and I will do you all the service in my power." Accordingly, when the clerk of the court had called over the jurymen, the plaintiff excepted to one of them by name: the judge on the bench was highly offended with this liberty.—"What do you mean, by excepting against that gentleman?"—"I mean, my lord, to assert my privilege as an Englishman without giving a reason why."—"The judge, who had been deeply bribed, in order to conceal it by a show of candour, and having a confidence in the superiority of his party—"Well, Sir, said he, as you claim your privilege in one instance, I will grant you a favour, who would you wish to have in the room of that man excepted against?"—"After a small time taken in consideration—"My lord, says he, I wish to have an honest man chose in," and he looks round the court—"My lord, there is that miller in the court, we will have him if you please." Accordingly the miller was chosen in. As soon as the clerk of the court had given them all their oaths, a little dextrous fellow came into the department, and slips ten golden Carolus's into the hands of eleven jurymen, and gave the miller but five. He observed that they were all bribed as well as himself, and said to his next neighbour, in a soft whisper, "How much have you got?"—"Ten pieces," said he. He concealed what he had himself. The cause was opened by the plaintiff's council; and all the scraps of evidence they could pick up were adduced in his favour.

The younger brother was provided with a great number of evidences and pleaders, all plentifully bribed as well as the judge. The evidence deposed, that they were in the self-same country where the brother died, and saw him buried. The counsellors pleaded upon this accumulated evidence, and every thing went with a full tide in favour of the younger brother. The judge

summed up the evidence with great gravity and deliberation, and now "Gentlemen of the jury, said he, lay your heads together, and bring in your verdict as you shall deem most just." They waited but a few minutes before they determined in favour of the younger brother. The judge said, "Gentlemen, are you agreed, and who shall speak for?"—"We are agreed, my lord, replied one, our foreman shall speak for us."—"Hold, my lord, replied the miller, we are not all agreed."—"Why, says the judge, in a very surly manner, what's the matter with you? What reasons have you for disagreeing?"—"I have several reasons, my lord, replied the miller; the first is, they have given to all those gentlemen of the jury ten broad pieces of gold, and to me but five; besides, I have many objections to make to the false reasonings of the pleaders, and the contradictory evidence of the witnesses." Upon this the miller began a discourse that discovered such vast penetration of understanding, such extensive knowledge of the law, and expressed with such energetic and manly eloquence that astonished the judge and the whole court. As he was going on with his powerful demonstrations, the judge in a surprise of soul stopped him—"Where did you come from, and who are you?"—"I came from Westminster-Hall, replied the miller, my name is Matthew Hale, I am Lord Chief Justice of the King's Bench. I have observed the iniquity of your proceedings this day, and therefore come down from a seat which you are no ways worthy to hold. You are one of the corrupt parties in this iniquitous business. I will come up this moment and try the cause all over again. Accordingly Sir Matthew went up with his miller's dress on, began with the trial from it's very original—searched every circumstance of truth and falsehood—evinced the eldest brother's title to the estate, from the contradictory evidences of the witnesses, and the false reasonings of the pleaders—unravell'd all the sophistry to the very bottom, and gained a complete victory in favour of truth and justice.

NATURES

DEFECTS IN SOME PARTS, WONDERFULLY SUPPLIED BY OTHERS

THOMAS Schiveiker of Combourg, in Germany, a person well descended, was born without arms, and yet with his feet could perform, what any other man could do with his hands.

Having set himself upon a seat, equal with the height of the table, he took a knife with his feet, cut bread and meat, and carried it to his mouth with his feet, as likewise he did the cup, when he had a mind to drink, and that as readily as other people do with their hands. After dinner, to give us (says my author) other specimens of his dexterity this way, he writ several copies of letters in the Latin and German tongues, so exquisitely fair, and in strait lines that all were ambitious of having some of them, to keep as extraordinary rarities. Upon our requests he made several good pens with a penknife, and presented them to us. While he was employed in these things, I made particular observation of the make of his feet, and saw his toes were long, and fit to lay hold of any thing. The Emperor Maximilian being in his progress in that country, had a curiosity to see him, and being pleased to see how nature had supplied her own defects, presented him with a gratuity agreeable to his imperial dignity. The same author gives us a relation of another German born without arms, that could flourish a sword over his head, fling javelins at such a certainty that he commonly hit the mark. And all other offices of the hands he performed with his feet. He was afterwards broken upon the wheel, for several robberies and murders he had committed.

Mr. Crispe, brother to Sir Nicholas Crispe, had been deaf long time. but had attained to such a knowledge of what men spoke, by the motion of their lips, that he was admired by all the merchants on the exchange, and is still fresh in the memories of all that knew him. When Sir Alexander Cary was beheaded on Tower-hill, this Mr. Crispe passed through the croud to get near the scaffold, and Mr. Hustan officer in the city train bands bid him to forbear, till being told who he was, and then made him room. When Sir Alexander turned himself to speak to the people, Mr. Crispe fixed his eyes so steadily upon the motion of his lips, that he carried away the substance of his speech, and declared it to several persons, who all admired at the unaccountable method of his perception.

A German, who had been blind from the seventh year of his age, took such delight in making musical organs, that in time he grew to be an excellent artist. Frederick duke of Wirtemberg, says my author, shewed me an organ of exquisite workmanship, that was of this blindman's making. I heard the artist himself play upon it, who made excellent music. Looking upon his eyes, I could see no imperfection in them; but was convinced that he was really blind, because he could work in the dark. He could

discover the different sorts of wood he used in his work, by the touch only.

I was credibly informed, said Antonius de Palermo, by king Alphonfus, of a certain Sicilian that was born blind, that often followed him a hunting, and would shew the huntsmen, who had the perfect use of their eye-sight, the lodgments and retreats of the beasts of game, when they themselves were at a loss. He further said, that the same blind person having by his parsimony got together the sum of five hundred crowns, for fear of losing them, buried them in a ground near his habitation; but being spied by a neighbour, and particular friend and acquaintance, as soon as the blind man was gone, he made bold to take it away. A short time after, the blind man going to visit his treasure, found to his great grief and disappointment, that somebody had overseen him, and put the cheat upon him, which made him almost lose his senses, for he was a very covetous miser. At length recovering the better use of his intellects, he concludes, that none could put this abuse upon him, but his particular acquaintance aforesaid: whereupon he makes him a visit, and tells him he came to ask his advice in a matter of importance. I have says he a thousand crowns, that I have no present occasion for: half of them I have already hid in a very safe place, and the other half I know not what to do with; what think you, may not I venture to lay them with the former? his friend by all means commended his present resolution, and with all imaginable diligence, carried back the 500 crowns he had taken away, in hopes of having the whole thousand crowns together. A while after the blind man goes to the hole, and finding his money there again, carries it to his own home, and after he had locked it up in his chest, goes to his acquaintance, and merrily told him, that the blind man saw better, than he that had the perfect use of his eye-sight.

THE ENQUIRER,

No. IV.

(Continued from page 286.)

Q.—OUGHT SENSIBILITY TO BE CHERISHED OR REPRESSED?

THE value of sensibility is eminently seen in the pleasures of taste. The survey of grandeur and beauty affords various degrees of gratification, between the simple perception of relief from the listlessness of indifference, and those strong emotions

which rise into delight and rapture. To minds susceptible of these pleasures; nature exhibits objects of pleasing contemplation in endless variety; and art presents her whole train of elegant amusements. Every excellent production is contemplated by such a mind with high delight, and glowing enthusiasm; for its powers of imagination are

*Active and strong, and feelingly alive
To each fine impulse.*

These pleasures, moreover, admit of great increase from early habit, and repeated exercise. The fancy, like every other faculty, may be improved in the acuteness of its perceptions by temperate use; and since nature is infinitely diversified in its appearances, and art admits of endless improvements in its operations, the sources of the pleasures of imagination are inexhaustible. An attentive observer of nature, or an accurate judge in the fine arts, will discover innumerable beauties which escape the common eye: *Quam multa vident picto es quæ nos non videmus.* If it is possible that extreme refinement may produce a disrelish for beauty, and excite a fantastic admiration of that which is artificial and imaginary, correctness and delicacy of taste, under the direction of good sense, can never fail to yield a high degree of pleasure in the contemplation of real excellence: they create an idea of perfection superior to any thing which art has ever executed; and enable the critic to enjoy an exquisite gratification, in bringing the productions of poets, and other artists, to this ideal standard.

If from the pleasures of taste we pass on to those of morals, we shall find that these, also, receive their highest finishing from delicate sensibility. Who is best capable of enjoying the satisfactions of virtuous friendship, the endearments of domestic life, and the pleasures of social intercourse? Certainly, the man whose soul is the seat of every tender and generous sentiment, and is alive to every impulse of affection. The feeling heart must, it is true, often bleed over miseries which it wants the power to relieve: and the distresses of sympathy are in many cases, equal to personal suffering. But compassion is accompanied with a glow of self-approbation—a consciousness of feeling as we ought—which amply compensates its sorrows. The tears which a good man sheds over a brother in distress are “precious drops,” which, while they are received with grateful affection by the object on which they fall, the sympathizing mourner himself does not wish to withhold. If sympathy have sorrows of its own, it has also joys, which selfish apathy cannot feel.

In young persons, the early appearance of sensibility is justly considered as a promising omen. From the child whose eye glitters with a tear at the tale of distress, who refuses unnecessarily to crush the helpless insect, and who, from a genuine feeling of pity, bestows an unprompt and unsolicited alms, we naturally expect the future expansion of kind affections and generous sentiments, in every relation of society.

With whatever contempt the votary of dissipation may affect to treat this quality, its value is universally confessed in domestic life. It is moral sensibility alone which can supply the flame of parental affection through all the labours, anxieties, and sorrows of parental duty. It is only this which forms between brothers and sisters a bond of union, which no subsequent change of situation shall be able to dissolve. Nothing, in fine, but the charm of moral sensibility can be of power sufficient to dispel the vapours of fretfulness and spleen; and under all the cloudy skies which must be expected in the course of human life, to make the hours pass cheerfully along.

"A portion of this treasure is sometimes given," says one who knew how to touch the chords of the feeling heart, "to the roughest peasant who traverses the bleakest mountain. He finds the lacerated lamb of another's flock—This moment I behold him leaning with his head against his crook, with piteous inclination looking down upon it.—"Oh! had I come one moment sooner!—it bleeds to death—his gentle heart bleeds with it. Peace to thee, generous swain! I see thou walkest off with anguish—but thy joy shall balance it; for happy is thy cottage, and happy is the sharer of it, and happy are the lambs which sport about you!

The value of sensibility is best seen in the most trying situations. Who would not wish for a generous tenderness, as well honour and integrity, in the friend to whom he should bequeath the important charge of guarding the property and the innocence, and superintending the education, of his orphan children? At the moment of distress for the loss of a parent, a wife, or a child, who would not prefer, as the companion of his sorrows, a friend who will kindly share his griefs, and echo his sighs, to one whose insensible nature, or whose cold philosophy, would lead him to treat life as a jest, and all its fond attachments as childish weaknesses, and who would be capable of insulting the silent sorrows of a wounded heart with unseasonably pleasantry? On the bed of sickness what is there, next to conscious innocence—*mens sibi conscia recti*—so consolatory as the presence of a friend,

whose sensibility will prompt him on to listen with attention to your "tale of symptoms," and to prevent your wants by kind assiduities?

To stimulate benevolence—to render social intercourse interesting and delightful—to soften asperities of temper—to promote gentleness of manners—to excite horror and indignation against savage and ferocious practices—to inspire a noble energy, and generous ardour, in the prosecution of philanthropic designs; such are the legitimate offices, the happy fruits, of sensibility. Can it admit a doubt, whether it ought to be cherished or repressed?

The affectation of sensibility every one must despise; it is ridiculous in a woman; in a man it is disgusting. The real habit, carried to such excess as to enervate the mind, to unfit it for laborious and painful duties, and to deprive it of that self-command which a moment of danger requires, is a culpable weakness. The mother who, when she saw her child's clothes on fire, instead of seizing, on the instant, the proper means of extinguishing the flame, fell into a fit, and left her child to perish, was to be blamed as well as pitied; for she had neglected to brace up her mind to the tone of firmness necessary for meeting the possible ills of life. The mother who was capable of retiring to write a pathetic narrative of her dying daughter's sufferings, at the moment when she ought to have been performing the last offices of maternal tenderness, was a contemptible mass of affectation. But such characters would not exist, to bring sensibility into discredit, if, while the heart is softened by frequently presenting before imagination fictitious scenes of distress, due care were taken to enlighten the understanding, and employ the active powers in offices of humanity and kindness. The best corrective of the ridiculous follies of affectation is a well-instructed mind: and the languid imbecility which passive sympathy tends to produce, can only be prevented by the vigorous exertions of active beneficence. The masculine Genius of Philosophy would no longer be ashamed to own Sensibility for his sister, if she would always keep in mind the maxim of the good Marcus Aurelius—"Neither virtue nor vice consists in receiving impressions but in action."

Poetical Effusions.

AN EXTEMPORE

BY A PUPIL,

*Upon seeing the present Provost enter College much indisp-
posed.*

SING heavenly Muse ; extol in hallowed lays,
The Sage's virtues, and resound his praise.

Hail reverend Sire ! hail venerable wight,
Time seems alas ! to speed his rapid flight.
Thy feeble walk, thy pensive look portend,
Thy tott'ring frame fast halting to its end.
Must thou sage friend decay, and sink, and die,
And haste to worlds unknown beyond the sky ?
As others too, must thy sage, reverend head,
Bow to the earth, and sleep among the dead ?
But why repine my soul ? His spirit lives,
To share the blessings which a father gives.
When flesh and dust lie mingled in the earth,
His soul, intelligence of heav'nly birth,
Enjoys the purchase of a Savior's blood,
And walks in joys eternal with her God.

Sing heavenly Muse,

To scan the soul in all her beauteous powers,
And deck her virtues with the fairest flowers.
To guide the youth thro' science' tedious rounds,
And light his path to earth's remotest bounds,
To mete the planets thro' the glassy eye,
To tell their numbers and how quick they fly,
To shew the wonders of redeeming love,
And point the way to the bright realms above,

To smooth the manners and to mend the heart,
Has been thy happy, thine unerring art,
Alas for us! a while to mortals given,
The reverend Sage soon wings his way to Heaven.

PHILOPAIDEUTES.

JUNE 26, 1796.

O D E.

NO glory I covet, no riches I want,
Ambition is nothing to me ;
The one thing I beg of kind heaven to grant,
Is a mind independent and free.

With passion unruffled, untainted with pride,
By reason my life let me square ;
The wants of my nature are cheaply supply'd,
And the rest is but folly and care.

The blessings which Providence freely has lent,
I'll justly and gratefully prize ;
Whilst sweet meditation, and chearful content,
Shall make me both healthy and wife.

In the pleasures the great man's possessions display,
Unenvied I'll challenge my part ;
For ev'ry fair object my eyes can survey,
Contributes to gladden my heart.

How vainly, through infinite troubles and strife,
The many their labours employ ;
Since all that is truly delightful in life,
Is what all, if they will, may enjoy.

JUNE 13, 1797.

491

ON POLITENESS.

—
THERE is a varnish, which the world lays on,
(For deep scholastic learning gives it not)
And calls politeness. In good sooth 'tis pleasing,
And sweetly notes the finish'd gentleman.
Yet should you ask me its intrinsic worth,
I should be pos'd; since every virtue makes
The heart its seat, and gay politeness plays,
Like some light vapour, o'er the finish'd form.
'Tis what the courtier, by much aping, spoils;
'Tis what the gowdman mimics oit in vain;
'Tis what the lover to his mistress pays;
For solid truth 'tis what the swains despise;
Wisdom admires it, but adores it not;
It charms by falsehood, and with softness wounds;
An intimate with vice, yet often seen
In virtue's train, but no essential there.

—
ODE TO HOPE.

—
O Thou! advance, whose heav'nly light
Can make each scene of sadness please;
On future bliss can fix the sight,
And anguish change to ease.

'Tis thou, sweet hope, of race divine,
Who bid'st the poet's thoughts aspire;
Thou breath'st thy influence o'er each line,
And add'st celestial fire.

Thou bid'st his anxious bosom glow,
To climb the steep ascent of fame;
To share that praise the just bestow,
And gain a deathless name.

The painter fir'd by thee can trace,
Each genuine beauty nature gives,
As on the canvas shines each grace,
Renown'd his mem'ry lives.

'Tis thou, sweet hope, whose magic pow'r
 The griefs of absence best can calm;
 While friendship chides each loit'ring hour,
 Thou shed'st thy soothing balm.

Thou mak'st the captive's heart rejoice
 In gloomy regions of despair,
 In thought he hears fair freedom's voice,
 And breathes in purer air.

But oh! when thou forsak'st his breast,
 What dismal horrors round him rise!
 His mind, with weightier chains oppress'd
 Deep sunk in sorrow lies.

The sailor on the wat'ry waste,
 While boist'rous waves terrific roar,
 Thou bid'st ideal pleasures taste,
 And tread his native shore.

The wretch whom keen remorse assails,
 Or he who feels misfortune's dart,
 His hapless fate no more bewails,
 Such joy thy beams impart.

When life presents her closing scene,
 Thy radiant sun-shine cheers the soul;
 'Tis thou, bright hope, with smile serene,
 Can fear's dread hand controul.

No mist obstructs thy piercing sight,
 Thou bid'st the mind her greatness know;
 Soaring, thou point'st to realms of light,
 And fonn'st to rest below.

THE HUE AND CRY.

O YEZ, my good people draw nea,
 My story surpasses belief,
 Yet deign for a moment to hear,
 And assist me to catch a stray thief:

Have you chanc'd a fair damsel to meet,
A loyn'd like an angel of light,
In a robe that flow'd down to her feet,
No snow on the mountain so white.

Silver flowers bespangled her shoe,
Amber locks on her shoulders were spread,
Her waist had a girdle of blue,
And a beaver plum'd hat had her head.

Her steps an impression scarce leave,
She bounds o'er the meadow so soon;
Her smile is like autumn's clear eve,
And her look as serene as his moon.

She seems to have nothing to blame,
Deceitless and meek as the dove;
But their lives not a thief of such fame,
She has pilfer'd below and above.

Her cheek has the blushes of day,
Her neck has undone the swan's wing,
Her breath has the odours of May,
And her eye has the dews of the Spring.

She has rob'd of its crimson the rose,
She has dar'd the carnation to strip,
The bee who has plundered them knows,
And would fain fill his hive at her lip.

She has stol'n for her fore head so even
All beauty by sea and by land,
She has all the fine azure of heaven
In the veins of her temple and hand.

Yes, yes, she has ranfack'd above,
She has beggar'd both nature and art,
She has got all we honour and love,
And from me she has pilfer'd my heart.

Bring her home, honest friends; bring her home,
And set her down safe at my door,
Let her once my companion become,
And I swear she shall wander no more.

Bring her home, and I'll give a reward
Whose value can never be told,
More precious than all your regard,
More in worth than a house full of gold.

A reward such as none but a dunce,
Such as none but a madman would miss,
O yes, I will give you for once
From the charmer you bring me a kiss.

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